

A
Calm and Dispassionate
VINDICATION
OF THE
PROFESSORS
OF THE
Church of *England*,

AGAINST THE
abusive *Misrepresentations* and falacious *Argumentations*
of Mr. *Noah Hobart*,
in his late ADDRESS to them,
Humbly offered to the Consideration of the good People
of NEW-ENGLAND,

With a Preface by Dr. JOHNSON, and an Appendix containing
Mr. WETMORE's and Mr. CANER's Vindication of their own Cause
and Characters from the Aspersions of the same Author.

By JOHN BEACH, A. M. *K*
Minister of the first Church of CHRIST in Reading.

Job vi. 24, 25. *Teach me, and I will hold my Tongue; and cause me to
understand wherein I have erred.*
How forcible are right Words! but what doth your arguing repaove?

BOSTON: Printed and Sold by J. Draper in Newbury-street,

A
 CALM AND DISPASSIONATE
 NARRATIVE
 OF THE
 PROSECUTIONS

OF THE
 Church of England

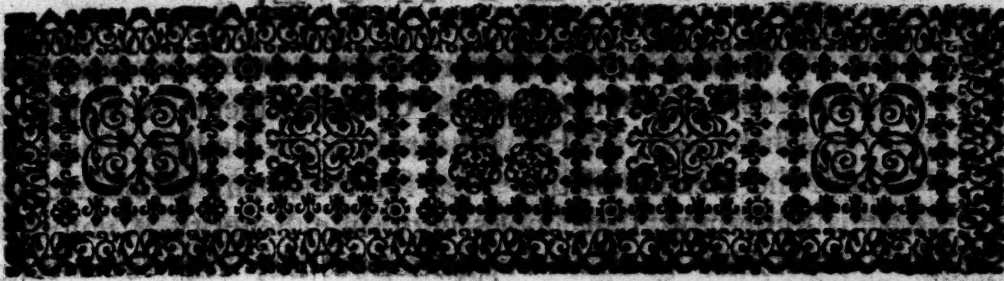
AGAINST THE
 of Mr. Mead, Hobart,
 in his late Address to them.



This collection by the Johnson, and an Appendix containing
 Mr. Johnson's and Mr. Gurney's Vindication of their own Cause
 in relation to the late Address.

By J. Johnson, Barrister at Law.

LONDON: Printed and Sold by J. Johnson, in Pall-mall.



THE PREFACE.

IT is very difficult for us in our Circumstances to get any Thing either printed or read; in this Country, that is at all voluminous; otherwise it would be very easy to answer distinctly and effectually every Syllable of Mr. *Hobart's* severe Invective against the Church: On which Account we are obliged to make our Strictures chiefly upon the most labouring Points, and where the injurious Treatment we meet with from him is most pressing. For which reason I introduce what Messrs *Wetmore* and *Beach* have written, in as small a Compass as I can; in which I hope the candid Reader will find a satisfactory Answer to all the most material Points in this Controversy between us.

Indeed I should not have been inclined, nor have had any need, to put Pen to Paper upon this Occasion, had he not, among the rest of my Brethren, on many of whom he deals about his Reproaches at a most unmerciful Rate, tho't fit also, without any manner of Reason or Provocation, to abuse me, in p. 124. which may serve as a Specimen of his pretended Honesty and Ingenuity in other Instances.— I had many Years ago, in my Defence against Mr. *Graham*, used these Words.—

“ My Departure from you, my Brethren, has never been attended with
 “ a Spirit of Severity, Censoriousness or Uncharitableness towards you. ”
 — Upon which he says, “ He is heartily sorry the Dr. has cut him-
 “ self off from the Benefit of this Plea for the future ; for surely, says
 “ he, There is something that looks very like Severity, Censoriousness
 “ and Uncharitableness in that Suggestion of his, that the Being We
 “ worship is not the God of Israel, nor the God of Christians. ” Where-
 upon he adds, “ If the Object of OUR Worship be not the God of
 “ Christians, he must be the God of the Heathen, the God of this World ;
 “ if he be not the God of *Israel*, he must be the God of *Ekron*. But,
 says he, “ There is no need to heighten the Features of this horrid and
 “ monstrous Insinuation, I therefore leave it to shine in it's own native
 “ Ugliness ”.

Now upon this, I would seriously ask his Readers, whether they can understand any thing else from his Account of me in these Words ; but that it was my Design to charge the Dissenters in general with worshipping the Devil ?— And whether they do not think it was his Design that they should believe this to be my Opinion of them, in order to shew how uncharitable I am grown ; and indeed, if they should believe this a true and just Account of what I did write, I should not wonder if they thought it a most horrid and monstrous Insinuation. — But how far from Truth or Honesty he was in setting me in this horrid Light, will be very clear, if what I do really say, and the Occasion of it, were truly known and honestly attended to. — I desire therefore, for the sake of common Honesty, that the Reader will consider my Words as they really are, and not as he has, (if I may give him his own Words,) meanly and wickedly disguised them.

I was there observing, upon an Expression of Mr. Dickinson's, That I was sorry the Expression he used, (tho' I said at the same Time, I did not think he was aware of it, and so did by no means charge him with it,) should be so very like the Doctrine of FATE, as taught by the Authors of the *Independent Whig*, whose Design was manifestly to undermine all Religion, and who under the Name of GOD meant nothing but FATE — On which Occasion I told him in my Letter to him, p. 14. “ I was really griev'd to find him in such unhappy Company,
 “ and that his Notions should be so nearly connected with their Doctrine
 “ of Fate, which is really Atheism. ” And I add, “ at least, it is too
 “ plain, tho' I believe you are not aware of it, that you, with these
 “ Authors

“ Authors differ from us and the generality of Christians, — in the very
 “ Notion of a GOD. And I will venture to say, that I have too much
 “ reason to believe that the God which SOME PEOPLE have, OF LATE,
 “ described in this Country, as the God whom they worship, is not the
 “ God of Israel, nor the God of Christians. ” — Mind — I say, *Some*
People of late, by which every Body that has known the late Condition
 of Things in this Country, must know that I meant not the Generality of
 settled Ministers, but those strolling Teachers and Exhorters who have of
 late made such wild Havock of Religion among us; who, it is well known,
 used many horrid Expressions concerning God, which it is too shocking
 to relate; and may they be buried in eternal Silence! — And yet this
 cautious Expression of mine against a few mad People of late, Mr. *Hobart*
 represents as a general Charge against the Ministers and People of this
 Country; and in this Light only it is that his Readers can understand him.

But be it who it will that I meant, — Pray why must I be represented as
 charging them with worshipping the Devil? — Why must it needs be the
 God of this World, if not the God of Christians? — Why must it be
 the God of *Ekron*, if not the God of *Israel*? — Why might it not be
 an imaginary Being of their own devising, that existed only in their Im-
 aginations, if one can call *inexorable Fate*, a Being, which was what they
 described instead of the God of *Israel*, and the God of Christians? —
 This I declare was my sincere meaning, and so every honest candid Rea-
 der would naturally have understood me; for I was speaking only of the
 Doctrine of *Fate*. — Mr. *Hobart* pretends to great Seriousness by his
 Manner of writing, and lays many Things home to our Consciences.
 Now I desire him seriously to lay this home to his own Conscience, and
 consider whether this Usage of me can be reconciled with *common Honesty*?
 and whether his Epithets, *horrid*, *monstrous* and *ugly*, do not more truly
 belong to such an injurious Treatment than to any Thing I had said? —
 And I would wish the Reader to consider what Credit can be given to
 the rest of his Accounts of Facts and other Things relating to this Con-
 troversy, after having seen how abusively he has disguised this. — *ab*
uno disce omnes. — And I hope notwithstanding this frightful Insinuation
 of his, I may yet be allowed to have as much Charity as ever I had. —

He, or Somebody in the same Spirit with him, (be it who it will, it
 matters not,) pretends to have used an *honest Freedom* with us in the
Evening-Post of April 17. 1747. — And, as that was a short Summary
 of what he has now more largely published; I shall here set down what

I then wrote in Answer to it, but could not have it printed, and which may well serve as an Introduction and short Summary of what is contained in the following Answers.—— It was as follows, — “ I shall never be displeased with any *honest Freedom* that ~~any~~ Writer or any other Gentleman shall use with regard to our Church ; but I am not clear in it that the *Freedom* used in that Letter is altogether *honest*.—— He first sets down the Words of the Society’s Charter, expressing the Design of it to be, (as it truly was,) among other Things, *to provide for the Maintenance of an orthodox Clergy in these Colonies* ; meaning, (as he knows) the Clergy of the Church of *England* ; and this occasioned by Information that *in many of the Plantations and Colonies. &c. the Provision for Ministers was mean, and others were wholly unprovided of a Maintenance.*

Now I would humbly ask the Gentleman, whether it was *honest* in him to represent this in the next Paragraph as tho’ it were designed only for Places wholly unprovided with Ministers or Worship of any sort, as he would have it, when he can’t but know that it speaks of the *want of sufficient Provision of Maintenance* for Ministers of the Church of *England*? — And whereas there are Missionaries sent to many Places where there are already Dissenting Ministers, was it *honest* in him to represent as tho’ the Benefactors are imposed upon, as being made to believe that there are even in those Places no Ministers of any Denomination? — Can he be ignorant that they know well enough, that in *New-England* there are many dissenting Ministers, where yet several Episcopal Ministers are sent ? or that what Bishop *Mawson* says, is nevertheless strictly true of many other Places ? — And where there are already dissenting Ministers, can he give any good Reason why Church People should not have Ministers of their own as well as Dissenters ? Or is he so uncharitable as to think they may not be as conscientious in their adhering to the Church as he or any of his Party can pretend to be in dissenting from it ? — And if they are so Poor as not to be able to provide for the Support of their Ministers, can he be so uncharitable as to think it no good Deed of Charity in the Benefactors to contribute towards their Support ? — Would he think so in his own Case ?

It would be too large a Field to dispute in this Place, Whether, according to the Definition of a true Church in our 19th Article, which he alledges, your Churches are true Churches of Christ ? nor do I desire to dispute it. I am willing to think the best of them ; and wish to God it could be made appear

appear that there is nothing but the pure Word of God preached among you, and that the Sacraments are duly administred according to Christ's Ordinance in all things that are of Necessity requisite to the same.—I wish, if it be true, it could be made to appear, that Episcopal Ordination is not requisite according to Christ's Ordinance; the contrary to which, I must think, has been made very evident, and consequently, that your Churches are in an imperfect State at least on that Account, as well as for want of a good Liturgy, tho' I am by no means uncharitable to those that conscientiously think otherwise.—But I see not the pertinence of the Gentleman's alledging that any of your first Ministers were Episcopally ordained; when he knows they had never any Power given them to ordain others, and besides; that it is one of the original Principles, and prescribed by your first Platform at Cambridge, that the Brethern are the Fountain of Power and may ordain, see *Platform Chap. 9. §. 4.* and in Fact the Brethren did ordain in many Places in the early Times of this Country, as the Fact was here at *Stratford*, of which I have been assured by two ancient honest Men who were eye Witnesses.—But however it be with yours, I must think that no body that knows what the Church of *England* really is, can doubt whether ours are not true Churches; on our Side these things are out of all doubt: What Reason then can be given why they should not have Ministers of their own as well as others?—And that the Society and Benefactors are not imposed upon in being induced to lay out their Charity in contributing to their Support: and that to do so is agreeable to the Design of their Charter, you will see abundantly proved from the Words of the Society themselves in their Letter to the *Hampshire Ministers*.

The Gentleman represents us as *Intruders*, entering into other Men's Labours, &c. and quotes a Number of Texts which he would have understood to condemn our Practice.—Now I can't help wondering at his Assurance in this, when he knows that the very Being of the Sect to which he belongs, is really owing to the very Practice which those Texts, and he himself here condemns;—it being a needless Separation from a truly primitive and protestant Church, (we verily think by far the best of Churches,) occasioned by the indefatigable Labours of such as left no Stone unturned to draw People off from that Church established by lawful Authority.—He is much mistaken in saying; and therefore it is not over honest in him to say, we make it our chief and grand Business to proselite Dissenters to the Church of *England*,—(tho' if we did so, it would be but paying them in their own Coin, who made it their great Business, (as Dean *Swift* says) *to convert Church of England Folks to Christianity.*) But our chief Business

Business is to minister to those who are Church People: And if this proves the Occasion of increasing the Number, it is but what may naturally be expected, when they, by that means, have Opportunity to see how great the Advantage is on our Side. — Upon the whole I beg leave to submit these few Questions to this Writer's further Consideration,

I. Why *Church of England People* may not be allowed the Right of judging for themselves, and to be as conscientiously persuaded in their Way as Dissenters in theirs? I assure him we seriously think after all he has said, we have vastly better Reasons to justify our Persuasion than he has for his.

II. Why *Church of England People* here in *New-England*, have not as much Right to have Ministers of their own, as those in *New-York, Pennsylvania, North or South-Carolina, &c.* or indeed as *Presbyterians or Congregationalists* in *New-England*; and at least as much Right as Dissenters in *England*.

III. Why *Presbyterians or Congregationalists, &c.* here in *New-England*, have not at least as much Right to conform to the Church of *England*, if they see reason for it, (and they will soon see good Reason if they impartially inquire) as *Church of England People* have to turn Dissenters?

IV. Whether, If any are disposed to inquire seriously, and judge for themselves, and are apprehensive that it may perhaps be their Duty to conform and apply themselves to us for Instruction; (and we never meddle with those who are not so disposed,) I say, whether in this Case, the Ministers of the Church here have not, at least as much Right to assist them in their Inquiries, and so endeavour to satisfy them of the Lawfulness and Duty of Conforming, as the Dissenting Ministers in *England* have to draw People off from the Established Church, and maintain a Separation in Opposition to it?

Vth and lastly, Supposing there be no lawful Establishment in these Colonies exclusive of the Church, (as you see by the Letters to the *Hampshire Ministers* in the Year 1735. and the Lord's Justices Letter to Mr. *Dummer* in the Year 1725, there is not and cannot be,) and much more if the Church be established in these Colonies, (as you will see, I think well proved by Mr. *Wetmore* from the Act of Union, in the Sequel,) I say whether on either of these Suppositions, the Advantage is not clearly and vastly on our Side in all these Regards? And consequently whether it was indeed

indeed an honest Freedom in the Gentleman to represent us as Schismatics and Intruders? "

I now conclude this Preface with a short Address in my turn to those of my Countrymen who have returned into the Bosom of our holy Mother the Church of *England*.—My Brethren,—It is with the greatest Satisfaction that I can appeal to you all, That you *see with your Eyes, and bear with your Ears and understand with your Hearts*.—That the Gospel is most intelligibly taught in our Churches, in the original Purity and Simplicity of it, free from all preconceived human Schemes and Devices; —That you worship God your heavenly Father *in the Beauty of Holiness*, according to a most excellent Liturgy, which you plainly see to be gathered out of the Holy Scriptures, and generally expressed in his own Language, in which therefore you can be perfectly *agreed touching what you ask* in the Publick Worship, and which consequently must be infinitely preferable to any extempore Effusions; —That your Clergy are without all doubt, regularly ordained according to the Establishment of the most pure and primitive Church, by Bishops who have an undoubted Succession from the Apostles; and consequently, that in their Communion *you continue steadfastly in the Apostles Doctrine and Fellowship, in breaking of Bread and in Prayers*; —And that all these are established by the Laws of our Mother Country, not only at Home, but in all the Territories thereunto belonging. —Now since you see and know all these Things, I make no doubt but you will be too wise to take any Notice of Mr. *Hobart's* idle and insignificant Talk, whereby he attempts to fright you with the Imputation of the heinous Guilt of Schism; the Imprudence of adhering to our best of Churches, with regard to your Interest in this World, or the Danger of so doing with regard to the World to come.

There is indeed one Objection he has against the Church, which if it were well grounded would be sufficient alone to put us all out of Conceit with it; And that is, that where the Church prevails it occasions a Deluge of all manner of Wickedness.—But you know very well, that if Sin abounds in any Places where the Church obtains, she cannot be answerable for it, but it must be ascribed to some other Cause; you know that she in all her Offices and all her Instructions faithfully bears Testimony against every Sort of Wickedness. — It therefore remains with you to confute this Objection by thoroughly reforming your Lives, and by a holy and blameless Behaviour for the future. And this is what I must beg and conjure you to do by all that is dear to you in both Worlds.—The Christian Religion is certainly
B taught

taught and inculcated in it's greatest Perfection in the Church, and all her Children are under the strongest Obligations of any Christians upon the Face of the Earth, to all manner of Holiness in Heart and Life. So that a wicked Churchman is indeed a Contradiction in Terms; he is the greatest Schismatic, and the worst and most inexcusable of all Creatures, and must expect to meet with the severest Damnation.—I do therefore earnestly hope and pray that you will all be engaged to adorn your most holy Profession, by behaving yourselves in some good measure worthy of it; so inoffensively, so holily and *unblameably in Love*, that your Adversaries may have nothing to say, but be obliged to *acknowledge that God is in you of a Truth*; and that you will so *cause your Light to shine before Men*, that others beholding your good Works, may be induced to join with you, *with one Mind and one Mouth in glorifying God our heavenly Father*, that we may all grow up together in *Holiness and Comfort thro' Faith unto eternal Salvation*.

Thus prays,

your unfeigned Friend,

and Servant in CHRIST,

2 JY 61

S. Johnson.

AN
ADDRESS
TO THE

good People of *New-England*.

Acts xxii. 1. *Men, Brethren and Fathers, hear ye my Defence, which I make now unto you.*

IT is most reasonable Advice that St. Peter gives, to be ready always, to give an Answer to every Man, that asketh us a Reason of the Hope that is in us, with Meekness and Fear. For by this Means if we are in the Right, we may communicate the Truth to others; and if we are in the Wrong, we put ourselves in the Way to be reclaimed, and set right. Honest Men, and Lovers of Truth, will not shun the Light, or be loth to have their Tenets examined. In such Cases, when Men set that up for their Motto, *Answer them not again*; I can't but conclude, that they suspect their own Cause is bad, and are half convinced, that they are in an Error. In Obedience therefore to this apostolic Injunction, I now address my self unto you, dear Brethren, and Country-Men, and beseech you for the sake of some inestimable Truths of our excellent Religion, to become unprejudiced, and impartial Judges betwixt me and my Antagonists. And let it not displease you, If I say some Things favourable to the *Church of England*; seeing we are all agreed to call her our dear Mother; from whom we derived our Christianity; and he must be an unnatural Child, who delights to hear his Mother reviled, and rejoices to see her Enemies spit in her Face. And as I am

about to defend my self, and Brethren, from the Imputation of most horrid and awful Crimes, I can't suppose, but that you have so much Charity and good Nature, that you will be as well-pleased, to find us after a fair Trial to be clear and innocent, as to find us guilty.

And that you may not think, that it is temporal Interest that puts me on making this Defence, I can assure you, I might have greatly advanced my Interest by exchanging *New-England* for another Country ; if the Love of my Country-Men's Souls, and my own Conscience would have suffered it. You must therefore allow, that in upholding the Worship of the Church of *England* here in *New-England*, we act conscientiously, however erroneous you may suppose our Consciences to be. And whether our Consciences be rightly, or wrongly informed, I desire you your selves to judge when you have heard, what we have to say in Answer to the heavy Accusation of Mr. *Hobart*, in his Piece intituled, *A serious Address to the Members of the episcopal Separation in New-England*.— And in this my Defence I will use the softest Expressions that Justice to Truth will allow of. I will not treat our Adversaries with scurvy and abusive Language ; I will not upbraid them with *mean and wicked Arts*, and deride them, as worse than Bigots and *the most raving Enthusiasts* ; I will not stile you a *Faction*, or your solemn Devotions a *Frolick*, as Mr. *Hobart* has treated us. I'll not contend with him, for the *Seat of the Scorners*, nor render Railing for Railing ; but in Meekness, and under a Sense that this may be the last Answer I may make, until I answer to CHRIST my eternal Judge ; I shall offer to your candid Consideration the Reasons of my own Conduct. And I beseech almighty God, that if I am mistaken, this Debate may be a Means of my being turned from the Error of my Way ; but if I am in the right, it might have the same happy Effect upon you all.

I do not indeed intend, to observe every Tale that Mr. *Hobart* has told ; nor remark upon every Thing exceptionable in his Performance ; that I hope will be done effectually by Mr. *Wetmore* ; if he thinks it worth his Pains. But because Mr. *Hobart's* Piece is fill'd with Scandal, and scurvy Reflections upon many worthy Gentlemen, both at Home and here, some of whom he has named, and charged with *mean and wicked Arts* ; so, tho' he has not done me the Honour to put my Name into his Catalogue of mean and wicked Deceivers, yet he has one very remarkable Paragraph pointing directly at me in particular, as every one knows, who understands it. It is in Page 126. where you find these Words, *It will I hope, tend to convince you of this, if I conclude this Head with the Sentiments of one of our Ministers, for whom, those of you who know him, profess a great Regard, who has been thought to have studied this Contro-*

versy

versy with a Mind something inclined to your Side of the Question, and whom you have more than once boasted of, as one that was on the Point of declaring in your Favour. This Gentleman was pleased not long since to favour me with the Result of his Enquiries into this Subject, and the Reasons that oblige him to continue in our Communion. Among other Things he says, "I should be guilty of SCHISM in the proper Sense of the Word, should I break off from our Constitution and join with them. And I wish this Matter was laid home to them who have done so. It is astonishing to me, to hear one of our New-England Gentlemen, who was baptized by a Presbyterian Teacher (as they affect to call us) vapouring and swaggering of uninterrupted Succession, and best constituted Church in the World, and pronouncing NULLITY upon all our Administrations. This is with me, perfect Farce and Comedy. The most raving Enthusiast does not appear in a more contemptible Figure. BIGOTRY is too soft a Term to express it by. And when one of these Gentlemen gravely invites me into the Bosom of the true Church, I dare not look him in the Face for fear of laughing. I dare not ask him where he was baptized, for fear of putting him out of Countenance".

Now, If any be inquisitive to know, who might be the Author of this noble Vapour, it is the same Gentleman, who in the Title Page of his Election Sermon, styles himself, *The Pastor of the Church of Christ in Reading*. Whereas it is well known, that before ever he came to Reading, Christ had, and has still a Minister (tho' an unworthy one) and a Flock, according to the Rules of the Church of England; to whom he has no manner of pastoral Relation. Mr. Hobart very justly observes, that we had a great Regard for this Gentleman; but then he has taken Care to acquaint us, how ungratefully he requites us, by pouring out his Scorn and Contempt behind our Backs, in such extraordinary and unparallel'd Language, as I should not have expected from any but a most raving Enthusiast. — I might have publish'd the Result of the same Gentleman's Enquiries upon the same Subject, as he has been pleas'd to communicate them to me; which are as different from this published by Mr. Hobart, as Light from Darkness; but as this might cause him some Pain and Uneasiness, to whom I wish, an Increase of Fame and a growing Reputation; so I chuse to bury it in eternal Silence; knowing it is infinitely more pleasant, to forgive the Injury, than to take an ample Revenge. However, I have a Right to examine his Notion of Schism, and uninterrupted Succession. And I must confess, I differ very widely from him. I am so far from esteeming the Notion of an uninterrupted Succession in the Ministry, worse than Bigotry and the most raving Enthusiasm, that I account it, a sober and demonstrable Truth; and that it is not Schism, but a necessary Duty,

Duty, to forsake the Communion of those, who pretend to be Ministers of Christ, and yet are so far from having it, that they Scoff at it and ridicule it. If this Point be once made clear, the Controversy will be at an End; and the awful Guilt of Schism will be found upon our Accusers, and not on us. I shall therefore attempt to prove these three Things :

I. *There can be no true Ministers of Christ without an uninterrupted Succession.*

II. *The Succession in the Church of England, has never been interrupted.*

III. *The presbyterian and independent Ministers in New-England have no Authority from Christ by Succession.*

I. That Christ's Authority given to the Apostles, has by an uninterrupted Succession been continued in his Church, and that there can be no Ministers of Christ without it, is unanswerably argued, by a Divine of ours in this manner, To ridicule a Succession, is to exclude any Ministers on Earth from having Christ's Authority, " For if there be no Succession of
 " Persons authorized from Christ to send others to act in his Name, then,
 " both episcopal and presbyterian Teachers are equally *Usurpers*, and as
 " mere Lay-men as any at all. For there can't be any other Difference
 " between the Clergy and Layity, but as the one hath Authority derived
 " from Christ, to perform Offices which the other hath not. But this
 " Authority can be no otherwise had than by an uninterrupted Succession
 " of Men from Christ impower'd to qualify others. For if the Succession
 " be once broke, People must either go into the Ministry of their own
 " accord, or be sent by such as have no more Power to send others
 " than to go themselves. And can these, *my Brethren*, be called Mini-
 " sters of Christ, or received as his Ambassadors? Can they be tho't
 " to act in his Name, who have no Authority from him? If so, *Your*
 " *very Slaves as soon as they are baptiz'd*, may ordain and baptize to as
 " much Purpose, as the *best Ministers among you*. For it can only be
 " objected to such Actions, that they had no Authority from Christ. And
 " if there be no Succession of Ordainers from him, every one is equally
 " qualified to ordain. I hope you will grant that the administering a
 " Sacrament is an Action we have no Right to perform, considered ei-
 " ther as Men, Gentlemen, or Scholars, or Members of the civil So-
 " ciety: Who then can have any Authority to interpose, but he that has
 " it from Christ? And how that can be had from him, without a Suc-
 " cession of Men from him, is not easily conceived. Should a private
 " Person choose a Lord Chancellor and declare his Authority good; would
 " there be any Thing but Absurdity, Impudence and Presumption in it?
 " But why he can't as well commission a Person to act, sign and seal in
 " the King's Name, as in the Name of Christ, is unaccountable.

" *My*

“ *My Brethren*, It is a plain and obvious Truth, that no Man, or Number of Men, consider’d as such, can any more make a Priest, or commission a Person to officiate in Christ’s Name, *as such*, than he can enlarge the Means of Grace, or add a new Sacrament for the Conveyance of spiritual Advantages. The Ministers of Christ are as much *positive Ordinances*, as the Sacraments; and we might as well think, that Sacraments not instituted by him, might be Means of Grace, as those pass for his Ministers, who have no Authority from him.

“ Once more, All Things are either in Common in the Church of Christ, or they are not: If they are, then every one may preach, baptize, ordain, &c. If all Things are not thus common, but the administering the Sacraments and Ordination, &c. are Offices appropriated to particular Persons; then I desire to know, how, in this present Age, or any other since the Apostles, Christians can know their respective Duties, or what they may, or may not do, with respect to the several Acts of Church-Communion, if there be no uninterrupted Succession of Persons authoriz’d from Christ: for till Authority from Christ appears to make a Difference between them, we are all alike, and any one may officiate, as well as another. Therefore to make a Jest of the uninterrupted Succession, is to make a Jest of Ordination; to destroy the sacred Character, and to make all Pretenders to it, as good as those who are sent by Christ *.”

To this nervous Reasoning, let me add the Judgment of one of our Bishops; for whom I know, many of you have as great a Regard, as we were suppos’d to have for your Minister before-mentioned, I mean the learned and pious Bishop *Beveridge*, who expresses himself thus, † “ How much are we all bound to acknowledge the Goodness, to praise, magnify and adore the Name of the most high God, in that we are born and bred and still live in a Church, wherein the apostolical Line hath thro’ all Ages been preserved entire, there having been a constant Succession of such Bishops in it, as were truly and properly Successors to the Apostles, by virtue of that apostolical Imposition of Hands; which being begun by the Apostles, hath been continued from one to another, ever since their Time, down to us. By which means the same Spirit which was breathed by our Lord into his Apostles, is, together with their Office, transmitted to their lawful Successors, the Pastors and Governours of our Church at this Time.”

In another Sermon he has these Words, — || “ Any Man may read the Scriptures and make an Oration to the People, but it is not that which

* *Mr. Law.*

† *Ser. I V. p. 8.*

|| *p. 95.*

“ the Scriptures call, Preaching the Word of God, unless he be sent
 “ by God to do it : For *how can they preach, except they be sent ?*
 “ *Rom. x. 15.* A Butcher might kill an Ox, or a Lamb, as well as the
 “ high-Priest ; but it was no Sacrifice to God, unless one of his Priests
 “ did it. And *no Man taketh this Honour to himself, but he that is called*
 “ *of God as was Aaron, Heb. v. 4.* Any Man may treat of publick Affairs,
 “ as well as an Ambassador ; but he cannot do it to any Purpose, with²
 “ out a Commission from his Prince. As suppose a foreign Nation should
 “ set up one among themselves, to make a League with *England*, what
 “ would that signify, when he is not authorized by the King to do it ?
 “ And yet this is the Case of many among us, who, as the Apostle fore-
 “ told, *cannot endure sound Doctrine, but after their own Lusts heap to*
 “ *themselves Teachers having itching Ears, 2 Tim. iv. 3.* But such
 “ Teachers as Men thus heap to themselves, howsoever they may tickle
 “ their itching Ears, they can never touch their Hearts ; for that can be
 “ done only by the Power of God accompanying and assisting his own
 “ Institution and Commission. Infomuch that if I did not think, or ra-
 “ ther was not fully assured, that I had a Commission to be an Ambassa-
 “ dor for Christ, and to act in his Name, I should never think it worth
 “ the while to preach or execute any ministerial Office :— But blessed be
 “ God, we in our Church by a successive Imposition of Hands, continued
 “ all along from the Apostles themselves, receive the same Spirit that was
 “ conferred upon them for the Administration of the Word and Sacra-
 “ ments ordained by our Lord and Master, and therefore may do it as
 “ effectually to the Salvation of Mankind as they did.

But you will say, He asserts that your Succession is uninterrupted,
 but does not prove it. I answer, There is no occasion of his proving it,
 seeing we are in Possession, and no Man on Earth can shew any Flaw or
 Defect in our Claim ; or tell, when the apostolic Succession was lost in the
 Church of *England*. That the Succession has continued in all past Ages
 and will continue to the End of the World, is certain by Christ's Pro-
 mise, *Matth. 28. 20. Lo, I am with you alway, even unto the End of the*
World. Now tho' *Peter, James and John* are dead, yet the Apostles
 never die ; if there ever was a Time in which they were all dead, Christ
 would not be with them alway, to the End of the World : And if the Pow-
 er was once lost, none could renew it, or begin a new Succession, till
 Christ was pleased to send new Apostles. Seeing then there is an uninter-
 rupted Succession in Christ's Church, and no Part of the catholick Church
 has a better Claim than the Church of *England*, and seeing it is impossible
 to discover any Interruption in her Succession, and since in all such Cases
 what does not, and cannot appear, is not : It is unreasonable to ask
 for

for any further Proof, or Demonstration. I am very sensible, what it is that gives a wrong Turn to some People's Minds in this Affair; they think, if I can prove beyond all Controversy, that not only the Bishop who ordained me was himself well authoriz'd so to do, but likewise the Bishop that ordained him, and so on till I come to the Apostles, and that not one of these eighty or perhaps an hundred Bishops *, thro' which the Line should run up to the Apostles, had any such Defect as might render him incapable of being a true Bishop; and if I can bring such Evidence of all this, as is equivalent to holy Scripture, then and not till then, are they obliged to give any heed to an uninterrupted Succession. But that this Demand is unreasonable, and that God has made it our Duty to attend to a Succession in the christian Priesthood, without this Kind of Evidence, I hope to convince you by a parallel Instance. The sacred Ministry under the Law, was confin'd to the Tribe of *Levi*, and the Priesthood to the Family of *Aaron*: Now, If that Tribe had been extinct, no Man of another Tribe had any Right to the Priest's Office, till God himself called him to it: And yet before that Priesthood and Ministry was abolished, at the Time our blessed Saviour came into the World, no Levite or Priest could prove his Descent from *Levi* or *Aaron*, with that Kind of Evidence which these Men demand, for the uninterrupted Succession of the christian Priesthood. Their Records and Traditions were at least as defective, and as liable to be destroyed as ours. And to give but one Instance: No one of those Priests could prove, that in so many Generations none of their Progenitors had been begotten in Adultery by one of another Tribe: yet so long as it did not, and could not appear, this base begotten Person, and all his Descendants were true Ministers of God's Sanctuary, notwithstanding any Defect which was known only to God.— *Secret Things belong to God; but those only which are revealed to us.* So the Ministry of the Gospel does not lie in common, but is as much confin'd to the Apostles, and those who descend from them by vicarious Ordination, as that under the Law was confined to the Tribe of *Levi*: So that, if the apostolic Succession was once ended, no Man could have any Right to be a Gospel-Minister, yet such secret Defects as can be known only by God, don't break the Succession. And tho' I could not be infallibly certain as to any one Bi-

* The present Arch Bishop of *Canterbury* is the seventy-third who has sat in that See since *Austin* the Monk, who was ordained by *Gregory* Bishop of *Rome*, in the Year 600 after Christ, long before that Church had sunk into that corrupt and degenerate State, in which it now is. And it is easy to give an authentick Catalogue of all the Bishops thro' whom the Line runs till it comes up to an Apostle.

shop now on Earth, that there never has been any Defect in the Succession by which he derives his Authority from the Apostles; yet so long, as it is impossible to discover any Interruption in the Line of his Succession, he is as truly a Successor of the Apostles, and that without Interruption, as any Priest or Levite was a Descendent of *Aaron* or *Levi* in Christ's Time. In all such Cases, the Proof lies on him who affirms the Succession to be broken, and not on them who have been in Possession Time immemorial. Now there is the same Kind of Evidence and same moral Certainty, and in a much higher Degree, of our Bishops having descended from the Apostles by an uninterrupted Succession of Ordination, as there was of the Priests and Levites being descended from *Aaron* and *Levi*, by natural Generation, in Christ's Time. And as God made it the Duty of the Jews in that Day, to observe this Succession, with this Evidence; so there is the same Reason to observe it now. Perhaps, you will say, It is unreasonable to suppose, That God does make our Acceptance with him depend upon so uncertain and precarious a Thing, as an uninterrupted Succession: To which I answer; As I have explain'd it, it is not an uncertain and precarious Thing. And it is certain, the Jews Acceptance with God, did, in some Measure, depend upon their observing it, and keeping in Communion with those Priests who had it. And our blessed Saviour, would never join in Communion with the *Samaritans*, because they were *Schismatics*, tho' they had the same Religion with the Jews, yet would he pass thro' *Samaria*, and go up to *Jerusalem* to worship. And the adhering to an uninterrupted Succession in the Priesthood, is now as reasonable, and as necessary, as ever it was. — But Mr. *Hobart* pretends, That the Succession in the Church of *England* has been broken, and the Power lost, at three several Times. And if this can be made evident, for my Part, I will not give a Rush for episcopal, or presbyterian Ordination; but shall esteem a *New-Light* Exhorter, or a *Quaker* Preacher, as really a Minister of Christ, as any Bishop in *England*: That is, They must be all Usurpers, while they act in Christ's Name, and pretend to be his Ambassadors. Let us therefore carefully examine each pretended Instance of an Interruption. And to observe his Order, I must begin at the Revolution, when six Bishops, out of Twenty-Six, were deprived in one Day by Act of Parliament, p. 117. So at Queen *Elizabeth's* Reformation, the Romish Bishops for not complying with the Reformation, were deprived by the same Authority. These (says he) are so many Instances of Lay-Deprivation, which is as directly contrary to your darling Principles, and as inconsistent with the Notion of an uninterrupted Line of Succession, as Lay-Ordination; for Laymen have as much Authority to make Bishops, as to unmake them. That the Line of Succession was broken in these Instances, is very clear. p. 120.

To this I reply, Mr. *Hobart* don't pretend that the Bishops, who succeeded the deprived Bishops, were not ordained and consecrated by true Bishops, this he grants; and therefore I appeal to you, whether we ought not to conclude directly contrary to him, viz. *That the Line of Succession was not broke in these Instances, is very clear; But (says he) Laymen have as much Authority to make Bishops, as to unmake them.* To which I reply, I think the Papists hold this Tenet, That Laymen have no Authority to unmake a Bishop or any Clergyman; but I never heard that any Protestant was of Opinion that the civil Authority could not put a Bishop to Death, which is the only Way of their unmaking a Bishop, that I know of: Now altho' we allow, that the civil Power can unmake Bishops, by taking away their Lives, yet we deny, that the same civil Power can make Bishops by ordaining them, which is the only Way of making them. Neither did the Parliament intend to unmake those Bishops; They only deprived them of their Sees, and prohibited their executing their episcopal Function in their Dominions; because they were supposed to be Enemies to the present Establishment. But these same deprived Bishops were as truly Bishops when deprived, as before; and might as lawfully execute any episcopal Office in any other Parts of the Earth, after this Deprivation, as before, and that without any new Ordination; which they could not have done, if they had been *unmade*, as he speaks.—Thus, Dr. *Sancroft*, who had been Archbishop of *Canterbury*, was depriv'd and turn'd out of his See, for refusing to take the necessary Oaths to the Government; and Dr. *Tillotson* succeeded him. Now as to the uninterrupted Succession of ministerial Authority, it is not one Farthing matter, which of these two were rightful Archbishop of *Canterbury*, for both of them were at the same Time true Bishops, and had the Power of Ordination from Christ, tho' both of them at the same Time could not be Archbishops of *Canterbury*. A Man may be a true Bishop, and yet have no Diocese but the whole World, as the Apostles were, when Christ first gave them their Commission.

That Mr. *Hobart* may feel the Weakness of his own Reasoning, let him make it his own Case, and suppose, That for some Principles which he is known to hold, which have a strong Tendency to overthrow the present civil Establishment of *Connecticut*, and he refusing to take the Oath to the Government, the General Court should see fit to deprive him of his Meeting-House, and prohibit him from performing any ministerial Office in the Town of *Fairfield*, or Colony of *Connecticut*, and thereupon his present Congregation should choose another Minister, and get him ordained in the same Manner as Mr. *Hobart* was: Now tho' both Mr. *Hobart*, and his Successor can't be, at the same Time, Ministers of that Congregation, yet both of them are equally Christ's Ministers, as much as any others of

their Kind ; and the General Court don't make Mr. *Hobart* to be no Minister of Christ, they only *deprive* him of the Liberty to perform the Office, and enjoy the Privileges of a Minister in *Fairfield*, or at farthest, in this Government ; but as soon as ever he is over the Colony Line, he is as compleat a Minister as ever he was, and his *Deprivation* can't destroy his ministerial Power, supposing he ever had any. So the deprived Bishops, and those who succeeded them, were real Bishops, and the Succession was not at all broke by that Deprivation.

We come now to his second Proof of the Interruption of our Succession, which runs thus, *It is at least very questionable whether the Bishops, who succeeded those deprived at the Reformation, were regularly ordained: The famous Story of the Nag's-Head Consecration, is a full Match for what you so often tell us of the Leather-Mitten Ordination, p. 120.*

To which I answer, It is a base Method of flandering some Men use ; They intimate, that they know something very bad of such a Man, but they are unwilling to tell what it is, and so leave you in the Dark to suspect the worst. Whereas had they told you all that they knew, you would not have tho't the worse of the Man they intended to disgrace: The same Artifice Mr. *Hobart* has used : He knows a Story about the *Nag's-Head Consecration*, which is vastly to our Disgrace, but is loath to tell it. I am therefore obliged to tell it for him, from Bishop *Burnet's* History of the Reformation (where he saw it.) This Historian having shewn, that at the Reformation most of the Bishops refused to comply, and therefore were turn'd out of their Places : He then tells us how *Parker* was ordained for the See of *Canterbury*, by four reformed Bishops ; and after this, *Archbishop Parker* ordained so many as to fill all the vacant Sees in *England* ; and then gives this Reason for his being so particular, + “ All this (says the Bishop) is
“ opened the more particularly, for discovering the Impudence of the Con-
“ trivance of the *Nag's-Head* Ordination, which was first vented in King
“ *James's* Time, above forty Years after this. It was then said, that the
“ elect Bishops met at the *Nag's-Head* Tavern in *Cheapside*, and were in
“ great Disorder, because *Kitchen* refused to consecrate them ; upon which
“ *Scory* made them all kneel down, and laid down the Bible on their
“ Heads, saying, *Take thou Authority to preach the Word of God sincerely.*
“ And that this was all the Ordination that they ever had. And to con-
“ firm this, it was pretended, that *Neale*, one of *Bonner's* Chaplains, watch-
“ ed them into the Tavern, and saw all that was done through the Key-
“ Hole. This was given out, when all that were concerned in it, were
“ dead ; yet the old Earl of *Nottingham*, who had seen *Parker's* Confe-

Abridgment Hist. R. V. I. p. 338.

“ cration,

“ cration, was still alive, and declared that he saw it done at *Lambeth*, in
 “ the Chapel, according to the Common-Prayer-Book, and both the
 “ Records of the Crown, and the Registers of the See of *Canterbury*, do
 “ plainly confute this. The Author did also see the original Instrument
 “ then made, describing all the Particulars relating to *Parker’s* Consecra-
 “ tion, preserved still in *Corpus Christi* College in *Cambridge*.
 Thus far *Bishop Burnet*; to which I may add, Some of us have seen the
 abovesaid original Instrument in the said College, which is so particular as
 to give an Account at which Door of the Church they enter’d when they
 proceeded to the Consecration of *Archbishop Parker*, and at which Door
 they came out. The Copy of which you may see in *Strype’s Annals*.
 So that it is impossible for such a Matter of Fact to be better attested than
 this, which shews that the Succession was not then broke, unless all origi-
 nal Manuscripts, all civil and ecclesiastical publick Records deceive us.
 Thus much for the impudent Tale, which *Mr. Hobart* has borrowed from
 the Papists.

I come now to his last Proof of our Succession’s being broke, which is
 thus, he says, *In the Beginning of the Reformation, Bishops took Com-
 missions from the King, the Form of them, as Bishop Burnet assures us, was
 this, “ That the King appointed such an one to be Bishop during his natural
 “ Life, or so long as he behaved well; and gave him Power to ordain or
 “ deprive Ministers, to exercise ecclesiastical Jurisdiction [and perform all
 “ other Parts of the episcopal Function, that by the Word of God were com-
 “ mitted to Bishops, omitted by Mr. Hobart.] and this they were to do in
 “ the King’s Name and by his Authority.”*

Why *Mr. Hobart* omitted those Words, which I have enclosed in Brac-
 kets, is easy to guess, and why he did not acquaint us, that the same
 Bishop in the same Place * informs us in these Words, “ By these Patents,
 “ the episcopal Power was still declared to flow from Christ, they were
 “ only Presentations to Bishopricks, such as other Patrons gave to infe-
 “ rior Benefices.”

And in his History unabridg’d, he makes the following Remark upon
 these Patents, p. 218.—“ By these Letters Patents, (says he) it is clear,
 “ that the episcopal Function was acknowledged to be of divine Appoint-
 “ ment; and the Person was no other Way named by the King, than as
 “ Lay-Patrons presented to Livings; only the Bishop was legally au-
 “ thorized, in such a Part of the King’s Dominions, to execute that Func-
 “ tion, which was to be derived to him by Imposition of Hands. There-
 “ fore there was no Pretence for denying that such Persons were true Bi-

* *Abridg. V. I. p. 179.*

"shops, and for saying, as some have done, That they were not from Christ, but from the King."

Now how Mr. *Hobart* would from these *Patents*, prove that the Succession was broken, I can't possibly conceive; and he has not been so good as to tell us. He does not pretend, that the King ordained them, or that they were not rightly ordained by Bishops. All that the King by these *Patents* did, was to add his royal Authority to their ministerial Authority, which by their Ordination they received from Christ. And if this did no Good, it could do no Hurt. The Bishop of *London* now has a *Patent* from the King to exercise episcopal Jurisdiction in this Country, and I never heard that such a *Patent* destroyed his Authority which he had from Christ.

I have now considered all the Arguments Mr. *Hobart* has advanced to prove, that the Succession in the Church of *England* has been broke. And now, my Brethren, I appeal to your Judgment, Consider of it, take Advice, and speak your Minds. For my Part, I seriously profess, That till I come to see with other Eyes, and judge with another Kind of Reason than that God has given me, I cannot think that he has, even in the least Degree, proved his Point. Nor can I have so contemptible a Notion of Mr. *Hobart's* Understanding, as to suppose, that he himself thought he had done it.

I come now to my last Proposition, viz. The presbyterian and independent Ministers in *New-England*, have not Authority from Christ by a Succession.

They were at first ordained either by meer Laymen, or by such as had only received Priest's Orders in the Church of *England*, in neither of which Channels is the apostolical Power convey'd. As to Laymen, that they could no more make a Minister than officiate as Ministers themselves, we have already proved. Yet meer Lay-Ordination was the first and original Practice of this Country, and that from Principle: As any one may see in the Platform agreed upon by the most eminent Ministers assembled from all the four Colonies of *New-England*, at *Cambridge*, 1648. They say, "Ordination doth not constitute an Officer, nor give the Essentials of his Office." And then it is no Wonder that they say, "Imposition of Hands may be performed by some of the Brethren, orderly chosen by the Church thereunto." And they but barely tolerated such a Thing as a Minister's being ordained by Ministers of other Congregations, as appears by these Words, "Nevertheless, in such Churches where there are no Elders, and the Church so desire, we see not why Imposition of Hands may not be performed by Elders of other Churches." That is, when a Congregation was about to ordain for themselves a Bishop, if they had no able Speakers among themselves, who could do it decently, they might call some neighbouring Ministers to their Assistance. But then these Elders must

must be chosen by the Church, and act as their Committee, and not as Christ's Ambassadors, by Virtue of a Commission they had received from him*. Nothing is more evident than that the grand Principle upon which the *New-English Churches* (as Mr. *Hobart* calls them) were settled, was this, That the People made their Minister, and gave him his Authority. And as it is natural for People to love Power, and these People were very rigid and zealous in their Way, so they were very jealous of all Inroachments upon their Right of Ordination; and made constant Use of it. We have an Account of the two very first Ordinations that ever were performed in this Country, and they were carried on by none but absolute Laymen; and the Governour of *Plimouth* gave them the Right Hand of Fellowship. See *New-England's Memorial*, p. 103. And because the Church of *England* People, who came over with them, did not like these strange Proceedings, but resolved to worship God according to the Use of their Mother-Country, they banish'd them out of the Country, telling them, "That New-England was not a Place for such as they. Tho' some of them were amongst the Number of the first Patentees, Men of Estates, and Men of Parts and Poise in the Place." As the same Historian of your's tells us, p. 104.

And altho' some of the first Settlers had received Priest's Orders in the Church of *England*, yet were they not suffered to officiate in the *New-England* Churches, until they had practically renounced their episcopal Orders, and submitted to be ordained by Laicks: This being the only Ordination allowed in the Country. Episcopal Ordination is the only Ordination that has ever been allowed in the Church of *England*, as we see in the Preface to the Book of Ordination, which begins with these Words, "It is evident unto all Men, diligently reading Holy Scripture, and ancient Authors, that from the Apostles Time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons.—And no Man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said Functions, except he be admitted thereunto according to the Form hereafter following, or hath formerly had episcopal Consecration or Ordination." But if, instead of this, they had declared, That every Congregation had Power to call and consecrate their own Ministers, and had they practised accordingly, until about half a Century past, and then turn'd Episcopal; if that were the Case, any Layman might ordain and make Ambassadors for Christ, to as good Purpose,

as all the Bishops in *England*. Now this is the Case of the Presbyterians of *New-England*.

Presbyterian Ordination in this Country is a meer Novelty, and but of Yesterday. When the Presbyterians first arose in *New-England*, they were had in the greatest Abhorrence; the Independents were so far from holding Communion with them, that they would not allow of Intermarriages. But about half a Century past they united, for which a Day of publick Thanksgiving was celebrated.

But now, we will suppose that all the presbyterian Ministers (as they choose to be called) are descended from some Men who had received Priest's Orders in the Church of *England*, which is now the Pretence; yet will not this give them a Claim to the apostolic Succession, because no Man who receives Priest's Orders in the Church is thereby made a Bishop, or receives Power to ordain. And therefore those who are ordained by such Priests, are not the Apostles Successors, neither have they Christ's Authority by Succession. I know indeed, that you satisfy yourselves with the Argument Mr. Neale has advanced in his History of the Puritans, p. 64. where he says, "*The Form of ordaining a Priest and a Bishop, is the same.*" I confess, if this were true, it would be very much to your Purpose. But I am sorry that I am obliged to tell you, there is no Truth in it. For they are two Forms, and as different as the Form of ordaining a Priest and a Deacon. If this Point can be made evident, (as I'm persuaded it can) your Ministers must give up all Pretences to a Succession from the Apostles. I shall therefore carefully examine this Matter. When the Church of *England* ordains a Man to any Office, she takes Care, at the same Time, to declare wherein that Office does consist, and what Power she then gives to the Person about to be ordained.

Thus when a Deacon is to be ordained, she declares in these Words, "It appertaineth to the Office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in divine Service, and specially when he ministrerth the holy Communion, and to help him in the Distribution thereof, and to read holy Scripture and Homilies in the Church; and to instruct the Youth in the Catechism; in the Absence of the Priest to baptize Infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, It is his Office, where Provision is so made, to search for the sick, poor and impotent People of the Parish." — So when one is to be ordained to the Office of a Priest, the Church plainly declares what she means by that Office, and what measure of Authority she gives to the Person now to be ordained to that Office: This she does by taking his Promise and Vow, "That he will give faithful Diligence always, so to minister the Doctrine and

" Sacraments,

“ Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same according to the Commandments of God. ” It is more fully, if possible, explained in the very Act of Ordination, when the Bishop delivers to him who receives the Order of Priesthood the Bible into his Hand, saying, “ Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto”. No Man can be so blind as not to see, that no Power of ordaining or sending others is here given or received, and what is not received cannot be given.

But in the Form of ordaining a Bishop, the Church declares, That she gives him the whole apostolick Authority, and particularly the Power of ordaining and sending others, and takes his Vow to do it in these Words, “ Will you be faithful in ordaining, sending, or laying Hands upon others?”

“ *Ans.* I will so be by the Help of God.” That no Power of Ordination is explicitly given to a Priest at his Ordination is undeniable; and that none is implicitly given, or intended to be given is as certain, from another Form of Ordination being appointed for the making a Bishop and giving the Power of Ordination. And this Point is yet more clear, if possible, by the Declaration of the Ordainer, and the Person to be ordained to the Office of Priesthood, at the Time of his Ordination; for they both renounce all Pretences of giving and receiving episcopal Authority, and Power to send others. The Bishop who ordains, asks the Man who is to be ordained Priest this Question, *viz.* “ Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the Charge and Government over you; following with a glad Mind and Will their godly Admonitions, and submitting yourself to their godly Judgments?” The Person answers, “ I will so do, the Lord being my Helper.” Here the Person to be ordained, solemnly promises to obey his *Ordinary*, that is, the Bishop of the Diocese in which he shall officiate: And inasmuch as the Ordainer takes this Vow of him, he plainly declares, He will not now ordain him a Bishop, or give him Authority to send others, and inasmuch as the Person now to receive Priest's Orders, promises Obedience to the Bishop, in so doing he solemnly declares he has no Intention or Design now to be made a Bishop himself. So that if a Man by receiving Priest's Orders in the Church of *England*, can be supposed to be made a Bishop, and to receive Authority to send others, he must be supposed to receive this Authority, not only without any Signs that do express such an Event, not only without any such Intention in the Church, or in the Bishop ordaining, or even in himself, but even against the Will and Intention of the Church,

against the Will and Intention of the Ordainer, nay, against his own Will and Intention, declared in his solemn Vow at the Time of his Ordination. And he who can believe this, will stick at no Absurdities, how great soever.

Now tho' the Case be exceeding clear, yet I shall answer some Cavils. Mr. *Hobart* says, p. 91. *If there be but one Order, the Power of Ordination belongs to that Order.* I answer, This is very true: But then, If there be three Orders in the Church of *England*, and the second Order in this Church, from whom you pretend to derive, hath not the Power of Ordination, then you have none. And that this is Fact, I have already demonstrated.

Perhaps, you will say, If the Commission given to the Apostles, was but one, the Church can't divide it, and give a Part, without giving the Whole.

To which I answer, All that can be meant by this, is, That the Church cannot appoint a Man to preach the Gospel & administer the Sacraments, unless at the same Time they give him Authority to send others. But this is not Reasoning; it is only denying a Matter of Fact, which all the World knows to be true; for the catholic Church, as well as the Church of *England*, have always done so. And therefore when you say, they cannot do it; you can only mean, they do not well in doing it. But whether they do right or wrong, in so doing, belongs to another Controversy: All that I contend for is, That this is the Practice of the Church; and tho' you were able to prove (as you never have) that it is an ill Method, yet that will not help your Cause, unless you can deny the Fact; which the old Puritans own'd and alledged as Matter of Complaint against the Church, in these Words, "*The Priest receive in his Ordination no Authority, — but only to preach the Word, and administer the Sacraments.*" * When therefore they came into this Country, and set up the Business of Ordination, they acted by no Authority which they had received in their Ordination: If they had any, it must have come to them in the same Manner as *St. Paul's*, *Not of Men, neither by Men.* And I never heard that they proved it by Miracles, as he did.

It is to no Purpose here to say, That *Timothy* was ordained by a *Presbytery*, for it is plain *St. Paul* was at the Head of them, and he says it was done by the laying on of his Hands: And all the Priests in the Church of *England*, and all that have been ordained by any of them, without a true Bishop, can't make such a *Presbytery*: For as I have proved, they have never received the Power of ordaining. If a Number of Quaker Preachers should take it into their Heads to stile themselves a *Presbytery*; yet surely that Name will not give them the Power of Ordination.

* Bp. *Maddox* Answ. to *Neale*, p. 63.

Some of you have argued thus, “ *If they were ordained to the Office of Gospel Ministers, then they had the Power of Ordination. For the Power of that Office is not to be determined by the Intention of the Ordainers, but by the Powers granted by Christ unto such an Office.*”

To which I answer, A Deacon in the Church of *England*, is ordained to the Gospel Ministry, *i. e.* a Part of it: Yet cannot a Deacon ordain a Deacon, much less ordain a Bishop. Besides, the Priest's Office in the Church of *England*, you don't esteem an Office of Christ's Appointment, and therefore you do not believe that Christ has annexed or granted the Power of Ordination to that Office: Hence you have no Right to plead your Succession from it.

Perhaps you will tell me, That I *censure the main Part of the Churches of the Reformation, as having no regular or lawful Ministers.*

I answer, By no Means: For where the Bishops at the Reformation ordained others to the Whole of their own Office, and this Method is continued, their Succession from the Apostles may be uninterrupted, and they lawful Ministers; tho' you call them Presbyterians, it alters not the Case. But this is not the Case of the Presbyterian Ministers in *New-England*, they derive not from true Bishops, who ordained them to the Whole of their Office.

Again you object, *If the Bishops should fall into Heresy, there will be no Reformation, for if the People reform without them, they will lose all regular Power to propagate the ministerial Order.*

To this I answer, This is to suppose what ought not to be supposed. For Christ hath promised to be with his Apostles and their Successors at all Times to the End of the World: And upon the apostolick Authority, as well as Doctrine, the Church is built, and the Gates of Hell shall not prevail against it. Therefore to suppose that all the Bishops in the World may become incurable Hereticks, so that unauthorised Laicks must begin a new Church without Christ's Authority, is not only an idle Imagination, but reflects on Christ's Faithfulness. Besides the same Objection lay against the Necessity of an uninterrupted Succession in the *Aaronical* Priesthood; and yet all must allow that to be real.

Once more, You often advance this Supposition for an Argument, and say, “ In case a Ship's Company of Christians be cast on an unknown Shore, without any Pastor regularly ordained, and without a Possibility of returning to their own Country, or any other Place where they may be supplied with one or more of the holy Order,” May they not ordain a Minister for themselves?

To which I answer, They undoubtedly may choose one to pray with them, and to give them good Advice, but it is impossible that they “ should

“ give him a Commission to seal the Covenant on God’s Part, or act as his
 “ Ambassador.” If God should ever cast Men into such a Condition, he
 would not be displeased with them for being without the Sacraments. *If
 there be a willing Mind, it shall be accepted, according to what a Man hath,
 and not according to what he hath not.* “ When we are in the supposing
 “ Vein, we may as well suppose too, that they should want a Bible, as
 “ well as a Priest, and what must the People make a new Bible too ?

“ Necessity justifies what nothing else can : Of this take another In-
 stance : Suppose these Sailors to be married Men, but to have left their
 “ Wives at home behind them ; and being without any Possibility of re-
 “ turning to them, they take new Wives in the Country where they are
 “ cast. I suppose the strictest Casuist would allow of this : But will any
 “ Man from hence argue, that without any such Necessity, a Man may at
 “ Discretion discard a former Wife, and take a new one. The Applica-
 “ tion is easy.” †

Having answered all the Cavils upon this Subject that I can think of, I
 now appeal to your Judgment : Suppose that Mr. *Wetmore*, and I, having
 received Priest’s Orders, and at the same Time solemnly promised Obedi-
 ence and Subjection to the higher Order, and renounced all Pretences of
 having Authority to send others ; yet should take it into our Heads, to ordain
 a Bishop, and declare him as well authorized as any Bishop in *England* :
 Would there be any Thing better than Impudence and Presumption in it ?
 To what Purpose would it be to alledge that Scripture-Presbyters had the
 Power of Ordination ? When all know we were never ordained to that
 Office. How is it possible we should be cleared from the Sin of *Korah*,
 who being only a Levite *sought the Priesthood also*, and made himself
 equal to *Aaron* ? And yet this awful Crime (I fear) is the Source and Ori-
 ginal of your ministerial Authority : Meer Laicks, and such who had only
 received the Order of Priesthood in the Church of *England* (which Orders
 they had renounced as of no Validity) began your Succession. And he
 who can persuade me, that by Virtue of my Ordination in the Church of
England, I can make a Bishop, and send an Ambassador to act in Christ’s
 Name, may as easily convince me, that Adultery and Drunkeness are no
 Crimes. *My Brethren*, It grieves me to the Heart to speak the Truth in
 this Affair, because I know it will offend you : But Mr. *Hobart* has com-
 pell’d me to it, by putting me under a Necessity to give the Reason of my
 Conformity to the Church of *England*.

Perhaps you will tell me, that your Ministers who forsook their Bishops,
 and set up your Way, were Men of great Piety ; or as I remember one of your

Writers said, " There was more of God and Religion in some one Congregation of these powerful Preachers, than in all the Bishops Families in England;" and Mr. *Hobart* vapours much upon this Topick.

But supposing this was true, Yet *Korab* and his Company had the same Argument, and pleaded their Holiness, *Numb.* 16. 3. Nay, *Aaron* was guilty of Idolatry, and had made a Calf for the People to worship; but it does not appear that *Korab* had ever done any Thing like it, or was guilty of any Immorality whatsoever. And your Ministers can't be more confident of their being in the Right, than *Korab* was; for he was so sure of God's Acceptance, that he appealed to him, he ventured his Life and Soul upon it.

You sometimes tell us, That had you been guilty of *Korab's* Sin, you should have been overtaken with his Punishment. But this is weak Reasoning; for tho' God sometimes remarkably punishes the Committers of a new Crime, for a Warning to the Generations to come; yet afterwards the Committers of the same Sin, often escape Punishment in this World. And as the wise Man observes, *Eccl.* 8. 11. *Because Sentence against an evil Work is not executed speedily; therefore the Heart of the Sons of Men is fully set in them to do Evil.* I will give you an Instance of the same Sin that *Korab* committed, which was so far from meeting with the like Judgment, that it seemed to be followed with signal and remarkable Success and Prosperity. You may find it in *Judg.* 17. *When there was no King in Israel, and every Man did that which was right in his own Eyes;* which was pretty much the Case with *New-England* at it's first Settlement: There was one *Micab* a very religious Man, who devoted his own House, for the House of God. And because (I suppose) regular Ministers were scarce, or at least, it was not easy to hire one of his own Opinion, he therefore consecrated and ordained his Son, and he became his Priest. This was a † *Leathern-Mitten* Ordination, and did very well for *Micab* and his Neighbours; who it seems were *Independents*, and Dissenters from the national Church. But after some Time a *vagabond Levite*, a Fellow of no

† The Story of the *Leathern-Mitten* Ordination is this, Mr. *Chauncey* of *Stratford* was ordained by two of the Lay-Brethren, viz. *Groves* and *Brinsmade*; and it being then the Fashion to wear Leathern Mittens, these Ordainers chose not to pull them off, but laid them on his Head in the Act of Ordination. Mr. *Chauncey* being ordained, at the same Time shewed his Gratitude by ordaining his Ordainers, *Groves* he ordained Elder, and *Brinsmade* Deacon. As I was born and educated in *Stratford*, so ever since I can remember, I have often heard this related by those who said they were Spectators of it, and I never heard the Truth of it called in Question, 'till now that they who saw it are all dead.---- This was not peculiar to *Stratford*, but the general Practice thro' this Country; of which we have all the Evidence that can reasonably be desired, where no Records are kept.

Principles or Conscience, but wanting a Maintenance, came to *Micab's* House ; with whom *Micab* soon Struck a Bargain, and then ordained him for his Priest : Whereas the Levite had no Right to be a Priest: nor *Micab* to consecrate him. However, *Micab* tho't he was now as right as possible ; and there was nothing wanting in his *Constitution* to make him acceptable to God, seeing he had got one of God's Ministers for his Priest. And therefore, in the Gladness of his Heart exults, as Ver. 13. *Now know I, that the Lord will do me good, seeing I have a Levite to my Priest.*

Alas ! What Pity it is, that so much Zeal for Religion, should be so miserably mispent. *Micab* was now in as wrong a Way as before, for the Levite was no more a Priest than his own Son : God having confin'd the Priesthood to *Aaron's* Family.

So, when some of the Priests of the Church of *England* came over to this Country, and assumed the episcopal Character, the good People tho't, with *Micab*, that now their Ministers were well authorized indeed, because they were ordained by Ministers ; whereas these Ministers had no more Authority to ordain, than they who employed them.

But let us now consider, what became of *Jonathan*, *Micab's* Priest, for that was his Name ; did the Earth open and swallow him up, as it did *Korab*, for he had committed the same Sin ? or did any remarkable Judgment overtake him ? No, So far from that, he was remarkably prospered and advanced ; He became the Priest, or rather High-Priest to the *Danites*, and with them drove out the *Heathen*, and took Possession of their Land ; and there his Posterity continued in their usurped Priesthood some Hundred Years ; even till the Ten Tribes were carried into Captivity. Judg. xviii. 30. *Jonathan the Son of Gershom the Son of Manasseh, he and his Sons were Priests to the Tribe of Dan until the Day of the Captivity of the Land.* So that if we judge of God's Approbation by Success, we must conclude, that God was not at all offended at *Jonathan's* Usurpation and Schism.

Now here naturally arises another Question ; Supposing that above one Hundred Years after, *Jonathan* and his Posterity had thus quietly executed the Priest's Office for the *Danites*, there had arose a Dispute, whether they were lawful Priests or not ; and some of the *Danites* being convinced of the Wickedness of their Usurpation, had withdrawn from their Communion, and had united themselves to the Priests of the *Aaronical* Line : In this Case who were the Schismatics, the *Jonathanites*, or those who separated from them ? I am humbly of Opinion, that it was no Sin, but a necessary Duty to separate from them, altho' they had Prescription and quiet Possession for some Hundred Years past, nay, and a legal Establishment into the Bargain ; as certainly they had under the Reign of *Jeroboam*, who

who made of the meanest of the People Priests. These Priests of the Order of *Jonathan*, after five Hundred Years Possession, were as much Usurpers and Schismatics, as their Grand-father *Jonathan* was ; who was the Beginner of their Succession. To leave the Company of Usurpers and Schismatics, is no Schism. And such is our withdrawing from the Fellowship of the Bishops of the *New-English* Churches ; as Mr. *Hobart* calls them. For they first left the *Fellowship of the Apostles* in the Bishops of our Nation, and assumed the Office of Bishops, which was never committed to them. Whereas *no Man taketh this Honour to himself, but he that is called of God*, either mediately or immediately, *as was Aaron*. This was as daring a Presumption as *Jonathan* was guilty of. And the Priests of the Order of *Jonathan* could defend their Usurpation by Prescription, by signal Blessing of Heaven, and other popular Arguments made use of by the *New-England* Bishops. They could laugh as heartily at the true Priests, for their Talk of uninterrupted Succession as Mr. *H—n* has done at us ; they could tell them, that *Bigotry was too soft a Term to express their Folly ; that the most raving Enthusiast did not appear in so contemptible a Figure*. They could ask them, Where were you circumcised, that you are now going to leave us, and pronounce a NULLITY, on all our Administrations ? They could challenge the true Priests to shew and demonstrate their Descent from *Aaron* by an uninterrupted Succession ; and tell them that not one of them could prove, that he was not descended from another Family by Adultery ; that it is a wise Son that knows his own Father, much more grand-Father and great-grand-Father for Twenty Generations past. Now if these Arguments were invalid then, they can't be valid at this Day : If they could not clear the *Jonathanites*, they cannot justify the *New-England* Bishops ; their Cases being as near alike, as two Things can well be.

And I earnestly wish, that the Candidates for the sacred Ministry in this Country, would seriously consider these two Things,

1. When Christ said to his Apostles, John 20. 21. *As my Father hath sent me, even so send I you* : Which implies, That as his Father had sent him with Authority to send others, so he gave them Power to ordain Successors : This Commission confined the Power of ordaining others to the Apostles and their Successors ; as much as God had confined the Priesthood under the Law to *Aaron's* Family. The giving a Commission to some, excludes all others. And therefore it must be as heinous a Crime for Laymen, and Priests who never received Authority, to *send or ordain*, to take upon them to ordain and constitute Ambassadors for Christ, as it was for *Jonathan* and his Posterity to execute the Priest's Office ; unless we say, with some Hereticks of old, That the God of the Old-Testament is not the God of the New.

2. “ Christ

* 2. " Christ Jesus has taken more abundant Care to ascertain the Succession of Pastors in his Church, than ever was taken in Relation to the *Aaronical* Priesthood. This last descended by Inheritance, or Traduction, from Father to Son ; and the Right that any Priest or Levite had to his Office, depended on the Honesty of a Woman, and upon an Action performed in the Dark ; and the Validity of their Ministrations, upon the Legitimacy of their Birth : And how could the Sons of *Aaron* certainly know that they were his Posterity, or how could they be able to demonstrate it to others ? Certainly upon no Principles but what are more dubious than those upon which we believe our Bishops to be Successors of the Apostles, in an uninterrupted Line : For in this Case, the Succession is transmitted from Seniors to Juniors, by the most publick and solemn Action, or rather Process of Actions, that is ever performed in a christian Church ; an Action done in the Face of the Sun, and attested by great Numbers of the most authentick Witnesses, as Consecrations or Ordinations always were. And I suppose it cannot bear any Dispute, but that it is now more easily to be proved, that the Archbishop of *Canterbury* was canonically ordained, than that any one Person now living is the Son of him who is called his Father ; and that the same might have been said of any Archbishop or Bishop, that ever sat in that or any other episcopal See, during the Time of his being Bishop : Nor is it easy to say, by what Method Providence could have made the Succession of Pastors more clear or indubitable, than by this which has actually been used." And consequently it must be a greater Crime to execute the Office of a Gospel-Minister, without receiving Authority by an uninterrupted Succession (which is the Case of the *New-England* Bishops) than it was for the Posterity of *Jonathan*, *Micah's* Priest, to execute the Office of the *Aaronical* Priesthood. We all abhor the last, and it is strange how any can venture upon the first, without a trembling Conscience : For this, as for all the Errors of my Life, I implore God's pardoning Mercy : And now that *I am converted*, I would *strengthen my Brethren*. And I beseech you, dear Countrymen, in the Words of *Jotham*, *Hearken unto me ; that God may hearken unto you*. Long Custom, and great Numbers of Associates, do mightily encourage and embolden Men in any Kind of Impiety ; and I am persuaded, that many who undertake to act in Christ's Name, without having received Authority from him by Succession, would not for a World have ventured to begin such a presumptuous Wickedness, and yet now make no scruple of doing it, since it has been the long and general Practice of the Country. But God has said, *Exod. 23. 2. Thou shalt not follow a Multitude to do Evil*. And Singularity in a good Cause is an heroic Virtue.

But perhaps you will ask me that Question which Mr. *H—n* says he dare not for fear of putting me out of Countenance, viz. *Where was you baptized?* Which implies, That since we do not baptize such as have been baptized among you, we thereby virtually acknowledge your Ministers to be truly Christ's Embassadors.

To which I answer, There is not the same Reason for esteeming Lay-Baptism invalid, as there is for accounting Lay-Ordination invalid. Which will be evident at the first Glance, by only considering what Baptism and Ordination are. Baptism is a Washing with Water, *in the Name of the Father, and of the Son, and of the Holy Ghost*; as being the appointed Means of introducing us into the New-Covenant Dispensation, which is only a new State; whereas Ordination is the giving a Commission and Authority to act in Christ's Name, or as his Ambassador.

Whoever therefore is washed with Water in the Name of the Holy Trinity, is really and effectually baptized, by whomsoever it is done. But tho' ever so many having no Authority from Christ to send others, should lay on Hands with a Design to ordain, yet no Ordination can by them be performed; let them fast ever so long, and pray ever so earnestly. Because Ordination is the giving Authority to act in Christ's Name: They therefore who have no such Authority, cannot communicate it. Whereas, he who baptizes does not pretend to give or communicate a Power to act authoritatively in Consequence of what he does, but only performs an Action, the Matter and Form of which are prescribed by Christ, and are the Essentials of that Sacrament.

As therefore, when a usurping Laick publicly teaches the Truths of the Gospel, what he delivers is as really God's Word, as if he had ever so good Authority to preach; so if he presume, unauthorized to baptize according to the Form of Christ's Appointment, this Baptism is as really christian Baptism, as the Doctrine which he presumptuously delivers is God's Word. But if this same Usurper should undertake to ordain, it would be a meer Nullity, because he can give no *Authority*, without which there can be no Ordination at all. For that, and that only, is Ordination, or making a Minister of Christ. This may be illustrated by Circumcision, which was the initial Seal of the Covenant of Grace, just as Baptism is now, yet when it was perform'd by a Layman, or even by the Mother of the Child, it was valid and needed not to be repeated.

If you should say, By the Institution, Baptizing is confined to the Apostles and their Successors. I grant it, and so was Preaching of the Gospel confined to them as much as Baptizing. And it is true, He who presumes to preach or baptize without a Commission from the Apostles, is a Transgressor, and his Administrations are all in vain to himself, he may expect

God's Punishment, rather than a Reward, for running before he is sent; yet such Persons as in the Simplicity of their Hearts have received Christ's Gospel and Baptism from such an Usurper, have not received a meer Nullity, but are really taught and baptized. Altho' he had no Right to administer, yet they had a Right to receive; and what ought not to have been done, when it is done is Valid.

This was the Sense of the primitive Church, as you may see in Mr. Bingham's History of Lay-Baptism, in which he has abundantly proved, "That the usurped Baptism of Laymen was allowed to be valid, so far as not to need repeating; tho' given irregularly.—That Hereticks and Schismatics, had not the Power of Priests, because some of them, as the Novatians, never had a just and legal Call to the Priesthood; and others were deprived of their Power by the lawful Authority of the Church, which first committed the Power to them; and thence forward they were reputed no true Christian Priests, but Wolves and Antichrists, instead of true Shepherds and Governours of the Flock of Christ; that the Church had Power not only to suspend the Execution of their Office, but to cancel their Commission, and wholly take away the Power and Authority of the Priesthood from them; and then they were reduced to the State and Condition of Laymen; and sometimes they were not only degraded from the Priesthood, but thrust down one Degree below Laymen, by being anathematized, and cast out of the Communion of the Church; and yet, notwithstanding all this, the Church did not think fit to cancel, or wholly to disannul the Baptisms given by such Men, tho' given by Usurpation, and without any Authority of the Priesthood, so long as it appeared they were given in due Form in the *Name of the Father, Son and Holy Ghost*."—Thus the primitive Church did not think, that their not cancelling and disannulling the Baptism given by usurping Laymen, implied, that they acknowledged them to be true Ministers of Christ.—And indeed, if the Validity of Baptism did depend upon the regular Ordination of the Person baptizing, the People in this Country in general must needs be in a most lamentable Condition, and out of the catholick Church; for it is most certain, that the first Ministers in this Country had no regular Ordination, being ordained by meer Laymen, which, in the Sense of the Presbyterians, was Usurpation. Therefore according to this Principle, they could give no valid Baptism; and so of the succeeding Generation, who were baptized by these irregular Ministers, none were capable of being ordained, for want of a true Baptism; and therefore could not be true made Ministers: So that all who were baptized by the Ministers of the second Generation likewise had no valid Baptism. And thus invalid Baptism and invalid Ordination must have continued to this

Day.

Day. Thus you see, what mischievous Engines some Men will make use of rather than not maintain a War against the Church of *England*.—Further, I would observe, according to this and another Principle held by them, there cannot be one baptized Christian on Earth. For they say, The Succession is broke, and the Power given to the Apostles all lost, and yet say they, every true Minister has the whole and individual Commission and Authority which Christ gave to the Apostles, and he who has it not, can give no valid Baptism. So that if these Principles be true, there certainly is no Minister, no Church, no Sacraments, no Christian on Earth.—It must be a most wretched sinking Cause, which puts Men upon such desperate Shifts.—Now, tho' we have two other Reasons for Conformity to the Church of *England*, viz. The Doctrine, and Worship; yet this alone is abundantly sufficient to clear us of the Guilt of Schism, and fix it where it belongs.

And if we should be mistaken in this Affair, yet we have the Comfort of erring (if it be an Error) with very good Company; we have the primitive and catholick Church on our Side; in which, for even Fifteen Hundred Years, there never was so much as one single congregational or presbyterian Church, or one lay or presbyterian Ordination which was not condemned and nullified by the Church.

I have been the longer on this Subject, because I would make it as plain as is possible to the weakest Capacity, tho' indeed it was not necessary in order to repel Mr. *Hobart's* Charge of Schism, because both he and his Fellow-Labourer in this Performance, do fully acknowledge they have not received Authority from Christ to be his Ambassadors by an uninterrupted Succession, for they scoff at the very Notion, as being worse than *Bigotry*, which certainly they would not do, were they not conscious to themselves that they have no Right to it. And if they have it not by Succession, they have it not at all, unless immediately from Heaven, as St. *Paul* had. Which we must take the Boldness to call in Question, till they produce their Credentials, as he did.

I would further observe, That if a *New-England* Man is made a Schismatick, by joining in Communion with the Church of *England*, then were *New-England* Men guilty of Schism when they separated from the *Congregationalists* and *Brownists* and joined with the *Presbyterian* Ministers, as they came into this Country. For the prevailing Party among the Settlers of this Country, were *Independants* and *Brownists*, who for a long Time gave no Toleration to any other Sect, but banished or hanged those who dissented from their pure Constitution. Therefore according to Mr. *Hobart's* Principle, they who were baptized in these congregational Churches, and yet went over to the *Presbyterian* Churches, were guilty of Schism.

I shall now examine some Facts, which Mr. Hobart has misrepresented. He says, p. 32. *I utterly deny that the Founders of our Churches set up schismatical Separation in England.—The first Planters of this Country both Ministers and People, were so far from having set up schismatical Separations in England, that they continued Members of the Church of England till they left the Nation.* And p. 34. He tells us, That our Fore-fathers till they came to New-England, had not separated from, but were Ministers and Members of the Church of England. And p. 31. He states the Question thus, *The Question we are now upon is, Whether our Fore-fathers contracted “the awful Guilt of Schism” by leaving the Church of England? And consequently, whether the Churches of New-England are, in their present Constitution, schismatical?*—And (says he) *If this be really the Case, I readily allow, that you are justifiable in forsaking our Communion, and returning to the Church of England.*

Here Mr. Hobart has stak'd the Credit of his whole Cause upon this single Point, viz. That the first Settlers of New-England, and the Setters up of the Way of Religion which did here generally obtain, were Churchmen, and not Dissenters until after they came from England. And if they did not continue Members of the Church of England until they left their Mother-Country, but separated from it while in England, then are we justifiable in returning to the Communion of the Church of England again. This will bring the Controversy to a very speedy Issue. Now that the first Planters of New-England were Dissenters from the Church of England, even before they left England, is a Fact that is as well known, and as indisputable, as that in Pennsylvania the first English Settlers were Quakers before they left England. However, Since Mr. Hobart is pleased to deny that which (I believe) no Man ever denied before, I shall prove it, and that from your own Historian, the New-England Memorialist; He tells us that the first Church that ever was erected in New-England, was part of a Congregation which was formed in the North of England, by a particular Church Covenant, in which they engaged to each other to have the Ordinances of God, not according to the Church of England, but according to the primitive Pattern in the Word of God, as they esteemed it. And they had Mr. Robinson for their Pastor, and Mr. Brewster for their Elder. Certainly these were not Ministers and Members of the Church of England; and because they found the Government did not approve of their Proceedings, they removed to Holland, and from thence to Plimouth in New-England, 1620. * And on Christmas Day, they began to erect the first House, which is no Evidence of their being Churchmen.

* N. E. Memor. p. 29.

The next Church that was erected was at *Salem*, just nine Years after : Both the *Pastor*, Mr. *Skelton*, and the *Teacher*, Mr. *Higginson*, declared, " they had suffered much for their *Non-Conformity* in their native Land." † Which shews that they had been Non-Conformists. And indeed they had begun their Schism in *England*, violated their Ordination-Vows, and disobeyed their Governours both civil and ecclesiastical, for which they were under Censures. In this State of Disobedience, Guilt and Dissention they left *England*; and having arrived at this Country, they renounced their Ordination, as a Nullity, and submitted to be re-ordained by meer Laymen and Mechanics. Thus not only without any Authority from God or Man, from Church or State, but in Defiance of both, were the *New-England* Churches first set up. And therefore those Conformists who refused to join with them, and were persecuted by them, were not guilty of Schism, but did their Duty in still adhering to the Church of *England*. And as it was not Schism but a Duty at the first Settlement of the Country to profess the Religion of the Church of *England*; so it has not changed its Nature till this Day. For had not the Church of *England* People, who were of the Number of the first Patentees and Setlers of this Country, at least as good a Right to worship God according to the Church of *England*, as their Neighbours to set up a new Way? What Authority had these Non-Conformists over their conforming Neighbours, to oblige them to join in their new-fangled Churches, and to receive them for Christ's Embassadors whom their unhallowed Hands had consecrated? Supposing they were become lawless by crossing the Seas, yet surely they were not every one of them become Kings and Priests, and Lords over their Neighbour's Faith.— Mr. *Hobart* undertakes to vindicate the first Settlers of this Country from the Guilt of Schism, by asserting that they never separated from the Church, but remained Members of it, until they left *England*, and stiled her their *dear Mother*; And yet p. 40. he applauds the Dissenters in *England* in their Separation: and recommends the Answer of the dissenting Gentleman, which is an Attempt to prove, that the Church of *England* is no Church of Christ, and therefore Separation from it is no Sin. Now he who can reconcile these Two Schemes, and make it appear, that it is an Honour to call the Church of *England*, our *dear Mother*, and to be Members and Ministers of it, and yet that the same Church is a Harlot, and no Church of Christ, and that we owe her no Respect and Obedience; He, I say, who can reconcile these two so contrary Schemes, must be something more of a *Samson* than I take Mr. *Hobart* to be.

† N. E. Memor. p. 105.

Those

Those Men whom Mr. *Hobart* calls our Forefathers, in their Letter transcribed by Mr. *Wetmore*, acknowledged that all the Good that was in them as Christians they had received from the Church of *England*, and sincerely professed they did desire and would endeavour her Continuance, and the *Enlargement of her Bounds*; which must denote, that they intended to set up the Church of *England* in this new Country, to which they were coming. But the Event shewed, that the Enemies of the Church who had already took Possession of the Country, were too strong for them. But Mr. *Hobart*, on the contrary, prays that the Church of *England* may never be enlarged, or generally received in this Country, p. 50, and represents it as bringing a Deluge of Prophaness and Wickedness with it, wherever it comes; as one of the forest Judgments that can befall the Land, and what nothing but Infatuation can make this People yield to. He has therefore no Right to call these Men his Forefathers; for they were dutiful Sons, and Lovers of the Church of *England*; if we may believe them. But he is the genuine Child of those fierce and implacable Enemies, who set up the first Churches in the Country, who tho' they had complained bitterly of Persecution when in *England*, yet now having the major Part of the People on their Side, would allow no Liberty of Conscience to others; but acted as an Establishment, with the greatest Severity: Till at length, "A considerable Number of the Inhabitants of *Boston*, petitioned King Charles the Second about the Year 1679, that a Church might be allowed there for the Exercise of Religion, according to the Church of *England*; which was accordingly granted, and the Church called, the King's Chapel: This is the first Place where the Church of *England* Worship was exercised in *New-England*;— And his Majesty King *William* was pleased to settle a Salary of one Hundred Pounds a Year, for the Support of an Assistant to the Minister of that Church, which royal Bounty is still continued." So that had it not pleased almighty God to incline the Hearts of those in Authority at Home, to express a compassionate Regard to us from Time to Time, we have no Reason to think, but that our Country-men who are of Mr. *Hobart's* Spirit would have forever restrain'd the Members of the Church of *England* from worshipping God according to their Conscience. And, I have heard some of the Presbyterians say, that it was pity that all those who first set up the Worship of God, according to the Church of *England* in this Country, had not been hanged; as the Quakers were formerly at *Boston*.

Thus having shewn that the Members of the Church of *England* in this Country are in no other Respect guilty of Schism, but only as they discountenance and avoid Schism and Usurpation, I shall now consider another Crime laid to our Charge, which is this, that by mean and wicked

wicked Arts, we impose upon and deceive the Society for *Propagation of the Gospel*, p. 56. to *support a Faction* in this Country, under the Notion of sending the Gospel to a People that never heard of it. p. 51, 56.

Now, Not to take Notice of his abusive Language, in calling the Church of *England a Faction*, which proves nothing but the Author's good Manners, and genteel Breeding, much of the same Strain as is his repeatedly calling our serious and devout Observation of Christ's Nativity, *Frolicking*. But to wipe off this Calumny, I shall prove these four Things.

1. That the Society act according to their Charter in supporting Ministers of the Church of *England* in *New-England*.

2. The Society are not imposed upon and deceived about the religious State of *New-England*, but do well understand it.

3. That it is the Intention of those who contribute to the Society, that they should support Missionaries in *New-England*.

4. The Society's supporting Missionaries in *New-England* is no Hindrance to their sending Missionaries to those who never heard of Christianity.

As to the first of these, It is plainly the Design of their Charter to empower the Society to *support learned and orthodox Ministers to instruct his Majesty's Subjects in the Principles of true Religion, where there is not a sufficient Provision, to live among them*. As the Society have told your Ministers of *Hampshire*, in the Answer to their Letter of Complaints.

And tho' here in *New-England* the Presbyterians and Independents are provided with Ministers according to their own Persuasion; yet are here some Thousands of Church People who cannot join with the Dissenters in their Form of Worship: But are very desirous of joining in Communion with the Church of *England*. All these his Majesty's Subjects must either act contrary to their Consciences, or be wholly unprovided with Ministers, and be abandoned to Atheism and Infidelity, if the Society should withdraw their Charity from them. For the Government here, we know, will not assist them to build Churches and support their Ministers, as it does the poorer Parishes of the dissenting Persuasion, by Land-Taxes, Bounties from the Colony Treasury, and Exemptions from Colony Rates. I will instance only in this Parish: All the Inhabitants who will not conform to the Church of *England*, for sixteen Years past, have been excused from paying any Colony Rate, while every Churchman in the same Parish, hath been obliged to pay the Whole. And as soon as any Man will leave the Church, he is rewarded by an Exemption from paying any Taxes to the Government. We have prayed again and again for the like Favour, but prayed in vain.

Besides

Besides this, There was a large Quantity of Land, which at the first Settlement of this Town, was devoted by our Progenitors, to the Support of the Ministry. This Land our dissenting Brethren and Neighbours have sold, (I suppose by the Leave of the Government) and out of the Money arising from the Sale of this Land, in which every Churchman in the Town, or at least every Proprietor, had a joint Interest, they maintain Mr. *Hobart* in *Ease and Plenty*. So that by Money which belongs as much to us as to the Presbyterians, he is enabled to publish his bitter Invectives.

And whereas he suggests, that there may be now many Souls of the Heathen in Hell, by Means of our obtaining that Money for our Support, which should have been laid out for their Conversion: If this be true, he can't (I think) excuse himself from being accessory to their Damnation. For had not he, by a continued Act of Unrighteousness, withheld from the Ministers of the Church of *England* in this Town, their Proportion of the said Money, they would have needed little, if any Support from the Society. So that the amazing Guilt which he has most uncharitably invented for us, must fall upon his own Head. And I pray God that this Piece of Injustice may not be laid to his Charge. What I have now said of this Parish, may serve as a Specimen of the Difficulties that Church of *England* People in this Government labour under, with respect to supporting their Ministers. It was therefore a most Christian Compassion in the venerable Society, and exactly agreeable to the Design of their Charter, to take our sad Case into their Consideration, and to assist in supporting orthodox Ministers among us.

Mr. *Hobart*, to terrify us, says, They will not always support our Ministers: And indeed we are not so unreasonable as to desire it. For as the Church increases, and the Government grows more kind to us, we hope to be able to maintain our Ministers without any Assistance from our Mother-Country. And even now, here are several Churches of but few Years standing, who are willing, and near able, to maintain their own Ministers.

But Mr. *Hobart* says, That we deceive the Society by *mean and wicked Arts*. This brings me to the second Particular I am to prove, *viz.* The Society are not impos'd upon and deceiv'd; but do well understand the religious State of *New-England*. I don't deny, nor is it any Thing strange that within the Space of almost fifty Years, in the Accounts of so many Missionaries transmitted to the Society, there should be three or four Expressions liable to some Exception; and yet perhaps those Expressions might be very easily cleared up. But what I contend for is this, That the Society are not imposed upon, and misinformed, so as not to know that *New-England* is furnish'd with Teachers of the presbyterian and independent Persuasion, and not Heathen. And to suppose the contrary is a
ridiculous

ridiculous Whim : For before ever they sent any Missionary here, they sent two Men to view the State of the Country.—Both the King's Governors in *New-England* are Members of the Society ; and it can't be suppos'd that they would use *mean and wicked Arts to deceive*, to their own Dishonour and Loss.—Bishop *Berkeley*, a Member of that venerable Body, resided in *New-England* some Time, and was personally acquainted with some of the most eminent of your Ministers, and upon his Return preached the annual Sermon before them ; and gave them an Account of the religious State of the Country. I believe Mr. *Hobart* has more Prudence than to say, That this great & good Man was so *mean and wicked* as to deceive them. And to make all sure, your own Ministers have communicated to them all the Light they could from *Hampshire County*.—So that the Society have had all possible Information, both from Friends and Enemies, both from Clergy and Laity, from Strangers and from their own Members. And therefore to suppose them ignorant of the State of the Country, is to deny them common Sense. This is very much such another idle Tale, as that Story which is commonly reported among you, *viz.* That such of us who were ordained by the Independents or Presbyterians, never receive episcopal Ordination in *England* : But if these Stories be true, How came the Society to tell the Nation in their History “ *That New-England was provided with an independent & presbyterian Ministry.*” p. 61. —And why do they tell the World, that several independent Teachers, particularly, Mr. *Cutler*, Mr. *Johnson*, &c. laid down their Preferments in the independent Way, conformed to the Church of *England*, came to *England* for Episcopal Ordination, and there received Holy Orders. p. 340. I would not have spent a Moment's Time to confute these groundless Imaginations, were it not that I know they are commonly received for Truths among you.

Mr. *Hobart* takes it for granted, that the first and principal Design of incorporating the Society was to send the Gospel to the *Heathen* ; which is in him an inexcusable, if not wilful Mistake ; for it's evident from their Charter, that the Occasion of giving a Being to that venerable Body was the great Want of Ministers among his Majesty's Subjects in the Plantations who were already Christians. And the Maintenance of a learned and orthodox Clergy, among such, is the first and principal Intent of the Charter, by which they act. But then, in the second Place, They are impowered, as they have Opportunity, *to make such other Provision as shall be found necessary for the Propagation of the Gospel in Foreign Parts.* These are the Words of the Charter ; and their acting in exact Conformity to it, is all the Occasion that Mr. *Hobart* has for his high Displeasure against them. But methinks a small Spice of Modesty might incline him to think, that

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they understand their own Charter and proper Work at least as well as he does.

I come now to the third Particular which is this, That it is the Design and Desire of those pious People who are Benefactors to the Society, that they should support Ministers in *New-England*.

This the Society themselves have proved, in their Answer to your Ministers in these Words, "Whereas it is represented, *That the Design of the Donors is not answered in supporting Missionaries in several Parts of New-England.* The Society here remark, That they print yearly an Account of the Places where Missionaries are sent, and their Reasons for sending them. And that such Accounts are distributed to all the Benefactors; who therefore cannot be unacquainted with this Matter of Fact; and consequently the Society have good Reason to think, that the said Donors are so far from disapproving this Method of the Society, that they would not contribute, if they did not send Missionaries to such Places."

Lastly, I observe, That the Society's supporting Missionaries in *New-England*, is no Hindrance to their sending Missionaries to instruct and convert the *Heathen*, as Mr. *Hobart* represents it. The Society have never neglected any Opportunity they have had of conveying Christianity to those who never heard of it, for want of that Money they have expended in maintaining Ministers in *New-England*. Every Opportunity that has presented to the Society, to christianize the Heathen, they have eagerly laid hold of, and improved to the best Advantage; as any one may see in the Account of their Attempts to convert the *Iroquois* Indians for almost Fifty Years past. And now that another Opportunity has presented, they have sent two Missionaries to instruct the *Moskito* Indians, upon the Borders of *New-Spain*. And it is very unreasonable to blame the Society for not sending Missionaries to those Heathens, who have no Desire of, but the utmost Aversion towards being instructed in the Christian Religion: But should there be a proper Call, and Necessity for it, I make no Doubt, but that this wise and charitable Corporation, would withdraw all their Salaries by which they support Ministers among those who are already Christians, in order to convert the Heathens. If there was a Door open to employ all their Income that Way to good Purpose; I'm sure I should gladly resign what I receive from their Charity for that excellent Design. But till that Call of Providence comes, I hope, God in Mercy to the Souls of some Thousands of my dear Country-men, will continue the Society's most christian Charity towards us. And if the Society don't neglect any Opportunity of converting the Heathen, for our sakes (as I am persuaded they do not,) then Mr. *Hobart* is a little uncharitable, in thinking that there are many

many Negro's and Indian's Souls now in Hell, thro' the want of that Money which we enjoy.

I have now answered Two of his heaviest Charges, which are level'd not only against us, but against the venerable Society, and even against the glorious KING *WILLIAM*, who, as he says, was bred a Presbyterian: He not only granted this Charter, but also gave a Salary of an *Hundred Pounds* Sterling to support a Minister for the first Church of *England* that was erected in *New-England*; whereby he must have contracted the awful Guilt of Schism, if Mr. *Hobart's* Notion be just: For according to him, it was given to support Schism in *New-England*, where the dissenting Churches were established by Prescription.

I would conclude these two Heads with observing to Mr. *Hobart*, That whereas he has accused several Gentlemen by Name of having used *mean and wicked Arts* to deceive, besides having charged many Thousands with the blackest Crimes: Now for his own eternal Interest, I would presume humbly to advise him, to reflect a few Moments upon his own just Remark, p. 94. *A Person ought to be very sure he is in the Right, and that he has sufficient Evidence to justify him, before he brings so heinous and aggravated a Charge against any Man; not only because, if his Evidence fails him, his own Character must greatly suffer in the Opinion of all Mankind, but chiefly because the divine Law forbids Defamation, or bearing false Witness against our Neighbour, and requires such a Reparation in Cases of this Nature, as is not easily made.*

I proceed now to another Accusation: He tells us, p. 61. *There is hardly a Shadow of ecclesiastical Discipline in the Church of England at Home, and still less, if less can be, in the episcopal Congregations in America.*

As to the Discipline at Home, I shall give you Bishop *Beveridge's* Account of it, and then leave it with you to judge, whether it be not more than a Shadow, nay whether it be not more eligible than the Discipline used by the *New-England* Presbyterians? He begins thus, "Our Church
" being, by the Blessing of God, of the same Extent with the Kingdom
" in which we live, and as so, subject to the same Prince, as it's su-
" pream Governour upon Earth; for the better Management of that
" Power which Christ hath left with it, it is divided into two Provinces,
" over each of which there is an Archbishop; each Province is subdivided
" into several Dioceses; over every one whereof there is a Bishop; in
" every Diocese there is one or more Arch-deacons; every Arch-deacon-
" ry is divided into several Deanaries, and every Deanary into several
" Parishes; and in every Parish as there is a Priest rightly ordained for
" the Administration of the Word & Sacraments, to all the Christians that

“ live there ; so there are other Officers called Church-Wardens, chosen
 “ every Year, and appointed not only to look to the Fabrick of the
 “ Church belonging to the said Parish, and to provide all Things necessary
 “ for the worshipping of God in it, but likewise to inspect the Lives and
 “ Actions of all the Christians that live there ; to take Notice of all that
 “ live in any notorious Sin, or neglect the Means which God hath ordain-
 “ ed for their Salvation, and to certify and present their Names to such
 “ Officers as the Church hath appointed to consider what to do in such
 “ Cases : And altho’ such Persons, being Christians, are obliged by their
 “ Religion to take all the Care they can of their Neighbour’s Souls, and
 “ therefore to acquaint the Church with their evil and pernicious Courses,
 “ that she may interpose her Power for the reclaiming of them, yet to
 “ bind them more strictly to it, when they are admitted into that Office,
 “ they take a solemn Oath, in the Presence of Almighty God, truly and
 “ faithfully to execute the same to best of their Skill and Knowledge :
 “ And that none of them may be ignorant of what they are to present,
 “ they have *Articles of Enquiry* delivered to them, wherein all and every
 “ Thing and Person presentable is plainly and distinctly set down.

“ And as this is certainly the best and surest Way the Church could ever
 “ find out, whereby to understand which of her Members either neglect
 “ those Duties which should further their Salvation, or commit such Sins
 “ as will impede and hinder it : So is the Course too which she takes for
 “ the correcting and reforming them. For as the Church-Wardens are
 “ obliged to make their Presentments twice a Year, and may do it oftner,
 “ if Occasion require it ; so is the Bishop obliged to go about his Diocese
 “ once every three Years, that he may understand the State of the Flock
 “ committed to him, of which he must one Day give a strict Account to
 “ the great Shepherd of Souls. And lest any Thing should happen in
 “ the mean Time, that may require a more speedy Examination, he ac-
 “ cording to the Custom of the primitive and catholick Church, hath one
 “ or more Arch-Deacons under him, canonically ordained, authorized and
 “ required, every one to visit so much of the Diocese as is under his
 “ Jurisdiction, once a Year, or oftner, if need be, to receive the foresaid
 “ Presentments, and to inspect, and what in him lies, reform all Irregula-
 “ rities, either in Clergy or Laity. And moreover, That the Church may
 “ never want an Opportunitiy of being informed of any Misdemeanors, that
 “ she is bound to take Cognizance of, she hath other Officers both under
 “ the Bishop and Arch-Deacon, who keep her Courts all the Year long,
 “ as Occasion happens, and have Power to cite all Delinquents, that are
 “ presented, and to examine, and try all such ecclesiastical Causes and
 “ Matters as are brought before them.

“ But

“ But here we must observe, as the Church-Wardens of every Parish, who
 “ present Offenders to any of these Courts, are always Laymen, so the
 “ Chancellors, Commissaries, Officials, and other Officers, in these Courts,
 “ who receive and examine such Presentments, are ordinarily Laymen too :
 “ And this is but reasonable, and in some sense necessary they should be so.
 “ For if none but Clergymen should search into the Faults of the Laity,
 “ the Laity might be apt to suspect, they were too severely dealt with ;
 “ Whereas being tried by Men of their own Rank and Brotherhood, before
 “ Sentence is passed upon them, they cannot blame the Church for it, nor
 “ imagine she can have any other Design upon them, but only to do them
 “ Good and make them better. Besides that the Causes which are brought
 “ into these Courts are many, and take up a great deal of Time, before
 “ they can be brought to an issue ; and therefore if Clergymen only should
 “ be employed in them, it would take them off too much from the Minis-
 “ try of the Word and Sacraments, which they are obliged by their Office
 “ continually to attend ; especially considering that the Causes are not only
 “ many, but diverse too, and some very intricate and mix’d ; so that to
 “ search into the Bottom of them all, and fully to understand, what is just
 “ and meet to be done in every one of them, requires great Knowledge and
 “ Skill in the whole Body of the ecclesiastical Laws, and temporal too,
 “ so far as they any way concern the Church ; which no Man can attain
 “ to, without making it his constant Business and Study ; which not con-
 “ sisting with the many other Duties incumbent upon those who are or-
 “ dained to any holy Function, the Church always found it necessary that
 “ her Bishops and all that exercise her Jurisdiction under them, should have
 “ some of her Members learn’d in the Laws to direct and assist them in
 “ the Administration of it, and under them to transact and try all Causes re-
 “ lating thereunto. Which doubtless, all things considered, is the best
 “ Way the Church could ever think of, whereby to secure her Governors
 “ from being maligned, her Laws from being violated, and so her Mem-
 “ bers from being injured thro’ Mistake or Ignorance.

This learned Bishop spends some Time in proving the great Antiquity of
 this Method ; then proceeds thus, “ Neither can any Man imagine, that
 “ the universal Church for so many Ages should agree in such a Thing as
 “ this, but upon very good Grounds and Reasons. However the general
 “ Practice of the catholick Church is a sufficient Obligation as well as
 “ Warrant to every particular Church, to observe the same as near as it can.
 “ And therefore it was that our Church at the Reformation, looking upon
 “ herself oblig’d to hold Communion with the Catholick as well as to
 “ separate from the *Romish* Church, retained this antient and general Form
 “ of keeping her Courts by Advocates learned in the civil and canon

“ Law :

“ Law ; who are nominated and approved by the Bishop in every Diocese,
 “ but receive their Power and Authority not only from him, but from the
 “ Laws of the Church ; yea, and of the State too : there being scarce any
 “ Custom or Usage (upon which the common Law of the Land is ground-
 “ ded) in the whole Kingdom, that can plead longer Prescription than
 “ this can.”

And whereas your Writers often tell you of horrid Abuses in these spiri-
 tual Courts, this Bishop adds, “ But seeing these, as all other Courts in
 “ the World, may be liable to Abuses and Corruptions, to prevent them
 “ as much as may be, the Church in her Canons doth not only require
 “ a solemn Oath to be taken by every one that shall be admitted into any
 “ Office there, *Can. 127*, to deal uprightly and justly in the same, without
 “ Respect, or Favour of Reward ; but hath likewise provided suitable
 “ Punishments, *Can. 134*, to be inflicted upon those who shall either neglect
 “ their Duty, exceed their Commission, or do any thing unbeseeming the
 “ Place they are in. And if notwithstanding all this, any one shall be
 “ unjustly dealt with, or but think himself to be so, he may appeal from the
 “ lower to the higher Courts, from the Arch-Deacon to the Bishop, from
 “ the Bishop to the Arch-Bishop, and from him to the King ; who being
 “ in all his Dominions supreme Governour over all Persons, in all Causes
 “ as well ecclesiastical as temporal, as it is necessary that he should have these,
 “ ecclesiastical as well as temporal Courts under him, where such Causes may
 “ be judged ; so when they are brought up so high as to himself they must
 “ needs be finally determined ; for as much as from him no Appeal can be
 “ to any other Court or Person on Earth.” And this final Determination
 is made in a Court of Delegates, consisting of an equal Number of the
 Clergy and Laity. (*v. Clergyman's Vad. Mecum. vol. 1. c. 5.*)

“ Now these Courts being thus established in the Church, when any Of-
 “ fender is presented in any of them, he is cited to appear there, which if
 “ he neglect or refuse to do, he is pronounced Contumacious, one that re-
 “ sisteth or contemneth the Power Christ hath given to his Church ; which
 “ for many Reasons was always judged one of the greatest Sins a Christian
 “ can be guilty of ; and therefore is proceeded against accordingly. But
 “ if he appear, his Cause is impartially searched into ; and if upon due Ex-
 “ amination he be found Innocent, he is presently discharged ; but if he ap-
 “ pears to be guilty of any notorious Crime, which the Church is bound to
 “ take Notice of, she useth all Means possible to bring him to a just Sense
 “ of his Sin, and to an hearty Repentance for it, and to make what Satis-
 “ faction he can for the Offence he hath given to all good Christians by it.
 “ But if all other Means prove ineffectual, she casts him out of her Commu-
 “ nion, and so from the Society of all good Christians ; according to the say-
 “ ing

“ing of our Lord, *If he neglect to hear the Church, let him be unto thee,*
 “*as an Heathen Man and a Publican.*—— But so that if he shall afterward
 “repent and submit himself, the Church is always ready to receive him
 “into her Bosom again, there to nourish, and provide all Things for him,
 “that he may be saved.”

I have transcribed thus largely from this pious Bishop, who understood the Church of *England* much better than all her Adversaries, that you may be able to judge, whether her Discipline be such a vile Thing as Mr. *Hobart* and other unruly Talkers, would persuade you. And I appeal to you, whether you would not rather be tried by your Peers, and by the known Laws of the Land, as an *Englishman*, than in a Council who have no Rule to judge by, but what they carry in their Breasts and stile it the Bible ; so that you know not, by what Law you are to be tried, till Sentence is past. Hence it is that in one Country, that is called *Herefy*, which in the very next is esteemed *Orthodoxy* : And Ministers are silenced, and turned out of their Posts in one County, for preaching such Doctrines, as in the next County are esteemed precious Doctrines of *Free-Grace*. As you may see in *New-Haven* and *Fairfield* Counties. Now nothing can be more tyrannical and arbitrary than such Courts, or Councils, who judge by no Law but what they make at the Time of judging.

As to our Discipline in this Country, which Mr. *Hobart* says is none, and I acknowledge it is imperfect, for want of the Presence of a Bishop, which Imperfection, I hope, we shall not much longer labour under ; yet imperfect as it is, it is much better than the Discipline of the *Presbyterians* : For when the highest ecclesiastical Court among you, have deposed a Minister, or excommunicated a Number of Laymen, and given them up to *Satan*, they value it not a Rush ; for if the silenced Minister can but keep in with his People, he will keep his Station, preach, and administer the Sacraments, in Defiance of your Sentence ; which is proved by Mr. *Robbins* at *Branford*, whom you both silenced and excommunicated. And when your ecclesiastical Council hath given a Number of zealous Souls to *Satan* to be buffeted, they will choose them a Minister, and get him ordained, and form themselves into as regular a Church as any among you : As you may see at *Guilford*. So that all but *Bigots* see, that your Discipline is less than a Shadow, if less can be. But with us it is not so. Our Bishop has a Patent from the King to exercise Jurisdiction in this Country : He appoints Commissaries in each Government ; who can call any Clergyman to Account for Misdemeanors, and, taking to his Assistance the neighbouring Clergy, can suspend him. And if after the Bishop has silenced him, he still persists to officiate as a Minister of the Church, the King's Officers may be obliged to apprehend and imprison him.

him. Because the Bishop is the King's Minister, as well as Christ's; whereas your's are neither, as I fear. And, for my Part, I use the same Discipline now, as I did when a Dissenter; that is, I always refuse to give the holy Sacraments to those whom I judge to be unworthy, and with whom the Congregation is offended. And this is the Practice of all our Clergy.—And therefore, for Mr. *Hobart* to stuff his Address to us with such Accusations, as we all know to be untrue, and groundless Calumnies; discovers no more Wisdom, than Honesty; provided he had any Design to convince, or persuade us to desert the Church.

Dr. *Tillotson* tells us, in one of his Sermons, That “the Zealots of all Parties have got a scurvy Trick of Lying for the Truth”—But tho' Mr. *Hobart* is a little over-bearing and dogmatical, yet I hope he is none of those Bigots.

As Mr. *Hobart* has raked together a large Heap of vulgar Trash, which he calls new, because no-body was ever so childish and weak as to put it in Print before; so he tells us of the Danger of being bro't under the Burden of Tithes, if the Church should prevail in *New-England*. Upon which I would observe, 1. There is as much Danger of being brought under this Burden by the dissenting Ministers, as by the Clergy of the Church of *England*: For they teach the divine Right of Tithes at least as much as we do. The celebrated Mr. *Stoddard* published a Treatise to prove that it is as much a Duty to pay Tithes as to keep the *Sabbath*. 2. The Land in this Country can no more be tithed without the free Act of the Owners, than it can be alienated or taken from them. 3. It is but a Part of the Land of *England* that pays Tithes to the Incumbents, which Tithe is the Gift of former Owners; and is no Injury or Burden to the present Possessors; because they pay so much less for the Land as the Tithe amounts to. And therefore to suppose that this Country will pay Tithes the sooner for admitting the Church of *England*, is only to suppose that People grow more zealous and devout for Religion, by conforming to the Church of *England*.

As Mr. *Hobart* has undertaken to shew the Ways and Means by which the Church of *England*, if it should prevail, is like to debauch the Morals of this Country, and fill the Land with Wickedness, so another Method of doing it, he informs you, is, by their teaching their Children to Lie, as Part of their religious Education. From this Account one might conclude, that these Churchmen are the vilest Race of Mortals, that ever appeared on Earth; the *Hottentots* are good Christians in Comparison with them: What; teach their Children to Lie! and that as Part of their Religion! This is foolish, as well as wicked; for Children will learn to lie of themselves; it is needless therefore to instruct them how to lie. Well but wherein

wherein do we act so wicked a Part? Why, he tells you, that we teach our Children the Catechism, wherein are these Words, *My God-fathers, and my God-mothers*; when perhaps the poor Child was baptized at Meeting, and so had no God-fathers or God-mothers; and thus the Child, every Time he repeats the Catechism, tells a most wicked Lie. Did ever the groaning Mountains bring forth a more ridiculous Mouse! He informs us, That what he has offered in this Book is new, and we never thought on these Things before; but in this he is mistaken; I have long since heard this, and most of his other Arguments, in a Chimney-corner, but never did I expect to see them in Print; and in that Regard, I confess it is new. And I will undertake to answer it, when Mr. Hobart has let me know, why he will suffer young People, with the rest of the Congregation, to sing, or say, *David's Words, I have been young, and now am old?* This according to his Reasoning, is teaching them to lie, as Part of their religious Worship. Besides, every Child who is baptized, tho' at a Meeting, hath really *God-fathers and God-mothers*; for such are they who obtain Baptism for them, whereby they are born again. And I must confess, I have often taught unbaptized Negroes to repeat those Words in the Catechism, *My God-fathers and my God-mothers in my Baptism*.—But I never found that any one of them thought themselves to be baptized ever the more for that, or discovered a stronger Inclination to Lying. But this is too silly an Affair to spend Time upon.

I'll come to another Source of Wickedness, which, in his Opinion, the Church opens upon the Land. He tells us, p. 77. He has been informed that some Clergymen, in their marrying Slaves, use the Form prescribed in the Book of Common Prayer, in which Office the Man says to the Woman; *With all my worldly Goods I thee endow,—when he and all present know, that neither of them have, or are capable of having, Property in any Thing whatever.*

Here he carries the Matter a little too far, in saying, That they are not capable of having Property in any Thing whatever. For he who is now a Slave, is certainly capable of being made free; and so of having Property in a large Estate: And therefore I am humbly of Opinion, that there is no Prophaness in the Man's solemnly promising to make his Wife Copartner with him in all his worldly Goods, if ever it should please God to bestow an Estate upon him: Which Event is not only possible, but has often happened.

Again, He upbraids us, That we have not the Choice of our Ministers. And I answer, there is very good Reason for it, viz. Because we don't maintain them. And Beggars don't expect to be Choosers. But all those Churches who maintain their Ministers, have, or may have, the Li-

berty of choosing, as much as any dissenting Congregation whatever. And in those Churches where the Society support the Minister, they are always very willing to gratify the People in their Choice, if it be not very unreasonable.

As to that idle Tale Mr. *Hobart* has told of a certain Clergyman who would not have come into this Country, if he had had but *five Shirts*. It is easy to parallel it by the Story I have heard of a *New-England* Presbyterian Minister and Writer against the Church, who when he came first to his Parish, was in such a *shiftless Pickle*, that some good Women (it is said) went about begging Shirts for him: Tho' he has much improved in his Fortune since. But I'm ashamed to take Notice of any more of this childish and contemptible Stuff.

I will come now to a very serious Question which he has put to our Consciences, *Are you, says he, really willing that New-England should become, in Point of Religion, a Barbados, or a Jamaica,—Let Conscience give the decisive Answer.* p. 70.

To this my Conscience answers, No: But I heartily wish, that *New-England* was like those Parts of *Old-England*, where there are none but Church People; and no Parts of the Earth excells them for what St. *James* calls, *pure Religion and undefiled*.—This Question supposes, that the Wickedness of those Islands is owing to the Church of *England*; which no Man of Sense can believe. Did the Inhabitants of those Islands universally and heartily conform to the Worship and Rules of the Church, they could not fail of excelling *NEW-ENGLAND* in Piety. The Misery of those Islanders is, That Multitudes of them are of no Religion, and of them who call themselves Churchmen, many perhaps have little else to shew for it, but the Name. But it is impossible for a particular Person, or People to take a more effectual Course to excell in all christian Virtues, than to be Churchmen in Deed, that is, diligently attend on the Worship, embrace the Doctrines, and obey the Laws of the Church. And it is owing to nothing else but their being ignorant and not knowing what the Church is, that makes any serious Souls hate the Church of *England*, and account Conformity to it a loose Way.

Mr. *Hobart* says, That in conforming to the Church, we neither obey God nor the King. But I am afraid he disobey both, by his Non-conformity. To instance in one Particular, you know his present Majesty was pleased by our Governour to lay his Command upon all Ministers, that in all *Collects, Litanies and Prayers for the Royal Family*, we should use these Words, *Their Royal Highnesses Frederick Prince of Wales, the Princess of Wales, the Duke, the Princesses, the Issue of the Prince and Princess of Wales, and all the Royal Family*. Now, as far as I can learn, your Mi-

nisters

nisters never use these Words in any Collect or Litany. For they suppose it is unlawful to use a Form of Prayer imposed upon them by the highest Power on Earth: And so make Conscience of disobeying both God and the King.

He insists very pathetically upon that Topick, That in conforming to the Church, we don't grow more religious; he instanceth in *Stratford*, the oldest Mission in *Connecticut*, and asks, *What good Effects has it produced in Stratford? Will it be pretended that the People in general are become more sober, and seriously religious? Are there fewer Prayerless Families than there were thirty Years ago?* p. 134.

This appears to me, but a weak and unsatisfactory Way of reasoning: And I wonder any Man of Sense should think it worth publishing. For it goes upon this Supposition, That it is not worth while to exchange a mean and despicable Way of Worship, for one which is infinitely more excellent, unless the Exchange will make People good and virtuous in every Respect; which is evidently a false Principle. It is Reason enough to make an Exchange, if it will make us much better in some Respects, and no worse in any.

It is a vulgar Error which Mr. *Hobart* insists much upon, viz. That must be the best Way of Religion, the Professors of which live the best Lives. But a Man may with half an Eye see, that this is not true. The Jews in Christ's Day were generally a very wicked People; yet professed the only true Religion. Some Hereticks have lived very good Lives. And some Men who have the justest Notions of Religion, are very bad in their Morals. The Quakers generally are more innocent and inoffensive, more free from Drunkenness, Swearing, Luxury, and all Extravagancy, than any other Sort of Dissenters. They are the most remarkable for their Gravity, Sobriety and Charity amongst themselves, and brotherly Love.

How common is it for Men not to live up to the Truth they believe, but hold it in Unrighteousness: And therefore if we act up to this Principle, it will lead us into the grossest Heresies and Schisms. Many of the religious Orders in the Church of *Rome* far exceed Protestants in Austerities, Self-Denial, and Devotion. Hence they advance it as an Argument against us, that they Papists live better Lives than we Protestants do; therefore their's is the best Religion. The *Novatians*, those Schismatics from the primitive Church, called themselves the *Pure*, or *Puritans*; and those of the catholick Church they called the *Carnal*. And they did really exceed other Christians in the Strictness of their Discipline. And indeed it is no new Thing, for Schismatics to pretend to greater Purity than others, and under that Pretence to separate from the Church.

But seeing he has laid it home to our Conscience, and asks what we have gained by the Exchange, I answer,

1. I have by this Change gained perfect Satisfaction in my own Conscience, that I have now Authority from Christ to act in his Name, and as his Ambassador : Whereas had I remained with you, and had the same Sense of the Matter as I now have, and (I think) cannot help but have, I fear I should have *perished in the Gainsaying of Core*, Jude 11.

2. I have gained a vastly better Way of worshipping God. I confess, when I came into the Church, it was not so much from a Sense of the Excellency of the Liturgy, as from the Consideration of the Necessity of a regular Ordination ; but now that I have experienced it, I find so much more of the Spirit of Devotion in the Use of it, that it is not easy to be exprest. And I verily believe, that there is scarce One in a Hundred of the dissenting Ministers, if they had made the same Tryal, but would be of my Mind. It is want of Experience that is the only Cause of Aversion to the Liturgy.

3. I have gained a juster Notion of Christianity by the Church, than I ever could learn by the Dissenters. In particular, Such are the shocking Absurdities of *Calvinism*, as it is taught in most dissenting Meetings, that I believe Thousands, as well as I, may thank God, that by the Doctrine of the Church they have been preserved from Despair on the one Hand, and Scepticism and Infidelity on the other. In saying these Things, I don't judge, censure or condemn your Ministers, or mean to insinuate that they cannot be saved : For that is a Sin of Ignorance in another which in me would be a damning Crime. And I am so far from judging, that you cannot be saved in your Way, tho' erroneous, that I believe that even the *Papists* may be saved, *tho' as by Fire* ; yet would not I be a Papist, tho' Salvation is to them possible, for the World.

But to return, He supposes, there is as much *Drunkenness, Uncleaness, Quarrelling*, and *Swearing in Stratford*, as there was before the Worship of the Church of *England* was set up there. Now supposing this to be so, yet if they who conform to the Church, worship God much more decently, and devoutly, and are better instructed in Christianity than they were before ; and if many of them are in all Respects better Christians than otherwise they would have been, and even their dissenting Neighbours, have made greater Proficiency in christian Knowledge than is to be found in those Parts of the Land where the Church of *England* has never come : All which Things I am persuaded are true ; then they have made a very good Exchange.

I believe, you will perceive, the Weakness of this Argument, by letting an Independent manage it against a Presbyterian. *Stratford* was first settled

tled by Independents ; after most bitter quarrelling for some Years, the Presbyterians got the Ascendent. Thirty Years after this Change, an Independent might, with the same Reason, challenge the Presbyterians, as Mr. Hobart vapours over us. He might use the same Argument, and say, *What good Effect has this Change produced ? Are there fewer prayerless Families than there were formerly ? Is there less Pride and Extravagance ?—If all these Questions must be answered in the negative,* then the Change has done no Good. Whereas it is impossible for any Man to know what Degree of Virtue may be the Effect of such a Change. If the Change be from Error to Truth, that is a sufficient Reason to make it. God only knows what practical Effects it may have on the Hearts of Men. Besides when the Change is once made, it may last for many Hundred Years, and that Seed which the pious Society have sowed in *Stratford* may yield Fruit in many Generations to come ; and in many Places besides *Stratford*. And tho' it be small as a Mustard-seed now, yet in present Generations it may become as a great Tree. We must do our future Duty, and leave the Success to God.

He argues, That the Society have spent many Thousand Pounds in vain upon *Stratford*, there being now as much Wickedness committed in that Place, as there was before they open'd a Mission there. And by the same Argument I can prove, that we in *Fairfield* have expended many Thousands in vain upon Mr. Hobart : For in this Town there is as much *Drunkennes, Swearing, Uncleaness, and Quarrelling*, and as many *prayerless Families*, as there were before he came here.

Lastly, In Answer to his Challenge, I seriously declare, as I have been both a Dissenter and a Churchman, so I have had the Opportunity to be intimately acquainted with Numbers of both Persuasions, and I know many Persons who, having been bred Dissenters, have for some Years past joined in Communion with the Church, and these Persons, as far as I can discern, have greatly improved in Virtue by the Change ; and do very much excel any Dissenters I ever knew in true Godliness. I would not have published this Observation, had not his unseemly Boasting and Challenging compelled me to it. And it would be very strange if it should not be so, for Christianity, as taught in the Church, has a much greater Tendency to make Men excel in Virtue, than as it is taught generally in Meetings.

Before I conclude, I will presume to offer a Word or two of Advice to Mr. Hobart, for which I shall make no Apology, he having taken a much greater Freedom with his Betters. The first is, That when he writes again to assert nothing for Truth, which he himself and we all know to be false, nor to advance that for an Argument, which he knows is none. I give him not this Advice meerly because it is wicked to do so, but because
it

it is impolitic and imprudent. For when we perceive that his Design is to deceive and cheat us into his own Opinion, and what he esteems Right, it will prejudice us against any good Arguments which he may have in store for us. Thus when he refers us to the *famous Story of the Nag's-Head Consecration*, we think it is impossible but that he should know that it is an impudent Falshood, because the Author from whom he had it tells him so, and proves it.

So, when he tells us, The Parliament *unmade* the Bishops, and therefore Laymen may make Bishops, as well as *unmake* them. We think he cannot be so weak, as to suppose the Parliament did so much as pretend to unmake them. So when he tells us, There is no Discipline at all in our Churches, and many such Things, which we constantly see are not so, tho' he might have a good Meaning, because he intended to serve a good Cause, yet it was imprudently done; because every Body, who knows any Thing of the Matter, knows the contrary to be true. And therefore tho' it may tickle the Fancies of some *Zealots* to hear a great many scandalous Stories of the Church and Churchmen; yet will it not convince one understanding Churchman, but rather prejudice him against your Cause.

Again, I desire that he would not call that a great Crime in one of us, which he accounts a Virtue in one of his own Party. Thus he represents it, as a great Wickedness in a Churchman not to go to Meeting, when he has not an Opportunity to go to Church. And yet it is well known, that a Dissenter is not the worse but better esteemed for never going to Church, tho' he often might do so, when he has not an Opportunity of going to Meeting. I well remember, while I was a Dissenter, I was at an Association or Meeting of Ministers, who jointly wrote a Letter to the Presbyterians at *Reading*, exhorting them not to go to the Worship of the Church of *England*, which was often performed in the Place, altho' they had no Meeting or Minister amongst them. Now if it be a Virtue in you, how can it be a Vice in us? We differ as much from you, as you do from us.

Let us now hear the Conclusion of the whole Matter: Mr. *Hobart* has charged us with Schism, which implies, That we were of them, and obliged to continue with them, but without any Reason have departed from them. Neither of which Things hath he proved. Many of us never were of them or with them. For my own Part, I never was one of them, tho' a Dissenter from the Church of *England*. For I never believed their Doctrines, or owned their Confession of Faith or Catechism, or submitted to their Constitution, so called.—And I never left them, but was thrust out from the Post I was in, for no other Crime, but because I was reconciled to that Church, which Mr. *Hobart* seems willing to call our *dear Mother*. —And

—And as to those who were once of them, but now have joined in Communion with the Church of *England*, if he would have convicted such of Schism, he should have proved, that they had no Reason for so doing; and that neither the ministerial Authority, nor the Worship, nor Doctrine of the Church is preferable to that of the Dissenters. Now, has he done any Thing like this? No: Indeed as to the apostolic Authority of the *English Bishops*, he has attempted to prove that they have none, but what Laicks gave them, when they *unmade* some Bishops, and made others; and consequently that they are in the same State with the *new-english Bishops*. And if the Case be really so, this may unite us all: For the Consequence is unavoidable, if the Succession has been broken, and the apostolical Power lost, then neither the Bishops of *Old-England*, nor those of *New-England*, are Christ's Ambassadors, or have any Right to act in Christ's Name, and therefore we may e'en all turn Seekers, and wait for the Coming of new Apostles.—And as for the other two general Reasons of our coming into the Church, *viz.* The Excellency of it's Worship and Doctrine, he has not offered one Word by Way of Objection. I therefore now appeal to you to judge, if any Thing more can be needful to clear us from his Charge of Schism.

Upon the Whole, I can't but admire the singular Courage of this Writer; The Church he calls a Separation, wicked Schism and Faction; and yet his Majesty King *GEORGE* is at the Head of this Faction and Schism, and consequently is the Arch-Schismatick, having sworn to maintain it in this Country as well as in *England*: As you may see in the Appendix.

To hear a confident Schismatick make such an awful Clamour of Schism against his Neighbours, because they have repented of real Schism, and are returned to the Unity of the Church: This, to use their own Words, is with me all *perfect Farce and Comedy*.

I am not insensible, that some People will reproach the Doctrines I have now advanced, by calling them the peculiar Tenets of *High-Flyers*, and say, that the former excellent Bishops of our Church held no such Notions; for this Reason I have chosen to transcribe so much from Bishop *Beveridge*, who is much and justly esteemed by the Presbyterians in this Country, and with whose Words I shall conclude this Address. * Thus spake that pious Bishop, " Let any one that hath a due Sense of Religion, and a real Desire of Happiness, let such a one make Trial of our Church, but for one Year; let him constantly read the Scriptures, in the Method that she prescribes; let him constantly use the Common Prayer, according to her Directions; let him constantly observe all her Fasts and holy Days; let him receive the Sacrament as often as she is ready to administer it;

“ and perform whatever else she hath been pleased to command ; let any Man,
 “ I say, do this, and then let him be against our Church if he can : I am con-
 “ fident, he cannot. But our Misery is, that none of those who are out
 “ of our Church, and but few of those that are in it, will make the Experi-
 “ ment : And that is the Reason that those are so violent against her, and
 “ these so indifferent for her.

And again, “ This is, (says he) a Church so exactly conformable to
 “ the Catholick in all Things, that none can separate from her without
 “ making a Schism in Christ’s mystical Body, and consequently endangering
 “ the Salvation of his own Soul. A Church so far exceeding that of *Rome*
 “ and *Geneva*, that would either Papists or Sectaries lay aside their Preju-
 “ dices, and impartially consider what our Church is, and compare it with
 “ their own, they would need no other Arguments to persuade them to re-
 “ turn unto her, and to live and die in constant Communion with her.
 “ A Church, to say no more, as orthodox in it’s Doctrine, as regular in
 “ it’s Discipline, as grave and solemn in it’s Worship, as agreeable to the
 “ Scripture Rules, as well accommodated to the whole Design of the Gos-
 “ pel for the bringing of Souls to Heaven, as any Church in the whole
 “ World.

And speaking of Schism, He says, “ As for Schism, they certainly ha-
 “ zard their Salvation at a strange Rate, who separate themselves from
 “ such a Church as our’s is, wherein the apostolical Succession, the Root
 “ of all christian Communion, hath been so entirely preserved, and the
 “ Word and Sacraments are so effectually administred ; and all to go into
 “ such Assemblies and Meetings as can have no Pretence to the great
 “ Promise, Matth. xxviii. 20. *And lo ! I am with you alway, even to the*
 “ *End of the World.* For it is manifest, that this Promise was made only
 “ to the Apostles, and their Successors to the End of the World. Where-
 “ as, in the private Meetings, where their Teachers have no Apostolical,
 “ or Episcopal Imposition of Hands, they have no Ground to pretend to
 “ succeed the Apostles, nor by Consequence any Right to the Spirit which
 “ our Lord here promiseth ; without which, altho’ they preach their
 “ Hearts out, I do not see what spiritual Advantage can accrue to their
 “ Hearers by it. And therefore whatever they may think of it, for my own
 “ Part, I would not be without this Promise of our Saviour for all the World,
 “ as knowing, that not only my self, but the whole catholick Church is highly
 “ concerned in it, it being by virtue of this Promise, that the Church is conti-
 “ nually acted, guided & assisted by the Spirit of God, and so the ordinary Means
 “ of Grace are made effectual to Salvation ; which otherwise would be of no
 “ Force or Efficacy at all : And therefore, to speak modestly, they must
 “ needs run a very great Hazard, who cut themselves off from our’s, and by
 “ Consequence from the catholick Church, and so render themselves un-
 “ capable

“capable of receiving any Benefit from this Promise, or from the Means of Grace which they do, or may enjoy.

—“Upon these therefore, and such like Considerations, I humbly advise and beseech you all, in the Name of Christ your Saviour, and as you tender your Salvation by him, that you would not hearken unto those who go about to seduce you from our Church; but that you would continue firm and faithful to it. For so long as you do so, I dare undertake for you, that you are in the ready Way to Heaven. But if you once forsake that, whither you will next go, I know not; no, nor you neither.

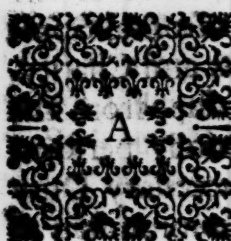
“But when I speak of your continuing firm and faithful to our Church, I do not mean, that you should only talk high for her, much less inveigh against her Adversaries, or damn all those who are not of her Communion. For this is contrary to the divine and apostolical Spirit that is in her. Which is a Spirit of Meekness and Soberness and Charity. But my Meaning is, That you firmly believe whatsoever she, from the Word of God, propounds as an Article of Faith, and faithfully perform whatsoever she, from the same Word, requires as a necessary Duty to God, or Man; and by Consequence, so live in the Communion of our Church, as to live up to the Rules and Constitutions of it.

“And oh! That all who profess to be of our Church, wheresoever they are, would for the future do so! What a holy, what a happy People should we then be? How pious towards God, how loyal to our Sovereign, how just & charitable towards all Men? This would be the Way to convince our Adversaries, of their Errors & Mistakes, when they see how far we excel them in Virtue & good Works. And this would be the Way too, to secure our Church against all the Attempts that Men or Devils can make upon her. For then our Lord himself would delight to dwell among us, and always be present with us, not only by his Spirit, but by his Power too. And if he be with us, we need not fear what Flesh can do against us; so that we may lay it down as a most certain Truth, That our Church can never be destroyed but by itself. For if we do not first fail of performing our Duty unto him, before Christ will never fail of performing his Promise unto us. But how proud, how malicious soever our Adversaries are, and whatsoever Designs they may carry on against us; He that sitteth in the Heavens, will laugh them to scorn, our Lord will have them in Derision: He will abate their Pride, and assuage their Malice, or else confound their Devices, so as to make them fall themselves into the same Pit that they dig for others. And notwithstanding all their Endeavours to the contrary, he will settle our Church upon such Foundations, that the Gates of Hell itself shall never be able to prevail against it.” *A M E N.*

A P P E N D I X.

The following LETTER to the Author is thought proper to be annexed.

Reverend S I R,

 L T H O' I had intimated in my *prefatory Address*, set before *the Englishman directed*, &c. that I presented the Publick with *That*, instead of any further Rejoinder to what Mr. *Hobart* should reply to my Vindication, as supposing, that the multiplying Controversies needlessly, tends to disserve Religion; and esteeming the calm dispassionate Reasoning, and very perspicuous Manner of treating the important Questions laid down in that small Treatise, to be of singular Use to establish Men of inquisitive Dispositions, in the true Grounds of christian Practice; which would effectually obviate the Objections against the Constitution of the Church of *England*, which Mr. *Hobart's* Sermon had *advanced*, my *Vindication* attempted to *answer*, and the proper Business of his Reply should have been to *support*: Yet, as his Address has rambled into new Topicks of Dispute, and spends itself much in Preachments, to affect the Minds of ignorant People; in which his violent Exhortations proceed upon Suppositions of very important Points, not proved by probable, much less conclusive Arguments; I had begun a second Vindication of the Professors of the Church of *England*, against the Misrepresentations of that Address; but have laid it aside, upon Information of your having prepared for the Press, some Antidote against the Influence of those Misrepresentations of the Church of *England*; and the State of Religion in this Country. By the Information you give me of the Nature of your Performance, I shall not trouble my self to pursue what I had undertaken. But if you have Room for any Additions, and think the following Hints will be of any Service, I submit them to your Direction.

1. I observe that a great Part of Mr. *Hobart's* Address, is very foreign to any Purpose of vindicating his Sermon; and all his Arguments from *Expediency* and *Inexpediency* might be spared where necessary Duty is as-
serted

serted on both Sides; for *Necessity* must always take Place of *Expediency*: And if he proves it our necessary Duty to be of their Communion, that one Point will be sufficient; or, if we can't be true and regular Christians, without submitting to the national Constitution, it will be but a poor Argument to dissuade us from our Duty, by telling us presbyterian Religion is the cheapest, and pays more Compliments to People's Liberties and Inclinations. His defamatory Narratives may please little Minds, but affect no Point in dispute; so that exposing the Falshood or Misrepresentation of them is not worth much Labour, but for the Honour of his *Voucher* for some of them, 'tis Pity but the scandalous Ignorance of some People, trained up after the Manner that Multitudes in the Country are, without ever hearing the Scripture read in their publick Meetings, should have a short Remark, whom he represents, as calling Mr. *Dickinson's* reading the Scriptures *Popery*, and for that, leaving the Meeting to conform to the Church, p. 116. By Conversation with the Men thus scandalized, I find them to have made such Improvement since they have come over to the Church, that they are now Men of good Sense, and understand Religion so well as to give this Reason for being offended at Mr. *Dickinson's* Conduct, viz. That he took upon him to innovate in Matters relating to the publick Service; and by so suddenly, after his coming among them, attempting and forcing this Alteration in the Face of their Service, which carried a Condemnation with it, of their former Practice, and that of the whole Country, indicated his Claim to *arbitrary Power*, and was such a Usurpation upon the People's Liberty, and Copartnership in the Power of governing, that they justly esteemed it a Step to Popery; and could not tell how fast his arbitrary Proceeding and innovating Inclination might carry him thither. He has also grossly misrepresented Part of a Conversation between Mr. *Dickinson* and me, concerning St. *Paul's* Practice in attending the Worship of the *Jewish* Synagogues; an Imitation of which, under like Circumstances, I preferred indeed to joining with any Sectaries, whose Assemblies were unlawful, as I esteemed his. And I don't see Reason to alter my Opinion. And for the Justness of this Representation, I can bring Men to testify, of better Reputation than Mr. *Hobart's* *Voucher*, for this and some other of his Tittle-Tattles. Men that have never done Penance in publick Congregations for lying and defaming.

I could give you some Passages from a Confession some Years ago, sent me from *Springfield*, which had been publicly read in several Meetings, the publishing of which with the Subscriber's Name in Capitals, would bring a Blush upon Mr. *Hobart's* *Voucher* for some of his tattling Stories; but I reserve them *in petto* against a proper Occasion, hoping such a Hint may awaken proper Reflections, in that Author of Scandal, and be an Ad-

monition to him, how cautious he ought to be of misrepresenting Facts, to the Prejudice of such Characters as are better than his own.

2. Instead of reflecting upon himself, Mr. *Hobart* has repeated, and offered to justify, all the ill-natur'd Things he had said of the Church of *England* in his Sermon, without Provocation from any Man, and yet complains of my treating *his Reverence* disrespectfully, when I said a Rebuke for his Insolence, was a proper Answer to his disrespectful Treatment of all the wise and good Governors of our Church, and even his false Representation of our Canons and the Office of Ordination; he has the Confidence to justify, after so plain and evident a Detection as my *Vindication*, &c. contained. His Quibbling and Tergiversations upon this Point are very remarkable; and my Conscience, to which he refers me, *p.* 100. suggests no Reparation at all due to his Character; which before appeared to be that of a Slanderer, and now an obstinate one. He had said, the Presbyters of the Church of *England* did not receive Power to preach by their Ordination; The Words I cited from the Office of Ordination, he now grants, are sufficiently descriptive of that Power, which before he had said they did not give, *p.* 98. but yet is too obstinate to own that he had at all misrepresented the Matter: He finds, he pretends, a Contradiction between our Canons and the Office of Ordination; and says, 'tis my Business, and not his, to reconcile them, *p.* 98. This Reconciliation is easily made, by observing that Ordination gives Authority to preach, when and wheresoever a Person is lawfully called thereto, and neither is or ought ever to be otherways. The Canons are the Church's Laws, or Rules of Discipline, which properly direct and regulate the *Exercise* of that Power and Authority which *Ordination* gives the *Being* of. So that if the Canons forbid a Minister's preaching in any Diocese until he procures a License from the Bishop of such Diocese; altho' such Minister as has not obtained that License, may be said not to be *legally* qualified, or to have a *legal* Right of preaching in such Diocese, yet he may have and actually has from the Time of his Ordination, a true spiritual Power & Authority; *not* to make Confusion, *not* to commit any Disorder, or to do any Thing contrary to God's Will, or the good Order of the Church, *but* to preach regularly in God's Name, and instruct the People of whatever Congregation shall at any Time be lawfully committed to his Charge; in order to which a *License* must be obtained, for conformity to the wholesome and good Orders of the Church: And it need not seem a strange Thing, for the *Being* of Power and Authority to exist in a Subject, where the *Exercise* of that Power is restrained by a superior Power, to any one who considers that the Authority our Saviour gave to the Apostles by their Commission, Matth. 28. 19. *To teach all Nations*, &c. they were not to *exercise*, till further qualified

qualified by those miraculous Gifts, which they were to wait at *Jerusalem* for ; and did not receive till the Day of *Pentecost*, which furnished them both with further *Abilities* and *Credentials*, and may be esteemed as their *License* from the Head of the Church Catholick, to exercise a Power they had received by their Ordination some Time before. Another Instance of restraining the Exercise of Power by wholesome Rules, I might give in St. *Paul's* Rules laid down for the Prophets, 1 *Cor.* xiv. That while one was speaking the rest should be silent, and might afterwards speak, if they had Revelations, one by one, because God was *not the Author of Confusion* : So that altho' Revelations from God, might be their Right to prophesy or preach, it would give them none to be disorderly ; and I should think, after a Prophet was obliged to keep his Revelation in silence, till it might be orderly for him to deliver it, no Man of Sense would say, his Right to prophesy was not from his being a Prophet, or having a Revelation, but from his *keeping Silence* till the Apostle's Rule permitted him to speak ; and yet just so much Sense there is in Mr. *Hobart's* reasoning from the Restrictions of our Canons, that the Power to preach comes from Compliance with the Rule in obtaining the Bishop's License ; and not from the Ordination which in exprefs Words gives the Power.

To justify his *Falsification*, in saying, that by the Canons of our Church, " any Man might be ordained, that understands Latin, has a Presentation to a Living, and is not scandalous ; " for which he cited *Canon 34.* (and since he justifies it upon second Thoughts, Mr. *Pierce* may now be out of the Question.)

He brings several Canons to shew that *Ability* to preach is not required in all Cases as a *Qualification* for Ministers to be ordained, *p.* 96. 97.

But what is this, and all he has offered in relation to it, to the Purpose of his Justification ?

If he had only said in his Sermon that upon some Occasions the Canons of the Church permit the Ordination of Men to the Ministry, not qualified to be Preachers, who nevertheless are required to baptize, administer the Lord's-Supper, teach the People by catechizing and reading the *Homilies*, that is, *Sermons*, approved and appointed by Authority ; no Body would have charged him with *Prevarication*, nor would such a Representation have been esteemed a Reproach to our Church ; such a Care for the wholesome Instruction of the People, would have been highly approved, by the most wise and judicious in the Country, who are not of our Communion : Many such I have known to disapprove the Practice of permitting the Pulpits to raw and ignorant Youths, *Birds not fledg'd*, with the Shell upon their Heads, whose Discourses upon Matters sublime and abstruse, are far from being profitable to the Hearers. Nay, If judicious, instructive Sermons were

were constantly read in many of the Congregations; if they were called *Families*, and required to be read by Ministers ordained, how much better would the Design of instructing the People be answered, than by such Discourses as are genuinely represented by that Imitation of One, who is not to be esteemed of the meaner Sort of Preachers, made by one of Mr. Hobart's *Fellow-Labourers* upon that Text, *Abraham was an hundred Years old, when his Son Isaac was born.* But as defaming in any Case is wicked, and the Malignity aggravated from the Dignity of the Object, I could not put a softer Name upon his positive Declaration concerning our 34th Canon, which after all his Quibblings and Tergiversations, will appear to have been falsified, by any one that compares his Assertion above with the Canon itself, which I repeated the Substance of in these Words, *viz.* "No Bishop shall henceforth admit any Person, &c. — desiring to be a Deacon, unless Twenty-three Years old; and to be a Priest, Twenty-four Years compleat, and hath taken some Degree of School, &c. — or at the least except he be able to yield an Account of his Faith in Latin, according to the Articles of Religion approved, &c. — and to confirm the same by sufficient Testimonies out of the holy Scriptures, &c."

Here it may be observed,

1. The Bishops may ordain no Man under Twenty-three Years of Age, Therefore not *any Man*, as Mr. Hobart asserts; not Boys of 19 or 20 Years, as Mr. H—'s Scheme may admit to the Pulpits.
2. If we go to the lowest Qualification, at least, the Candidate must be able to yield an Account of *his* Faith in Latin, according to the Articles of Religion approved, &c. therefore not *any Man*, that only understands Latin, has a Presentation to a Living and is not scandalous, as Mr. Hobart asserted: He must be able to give some Account of the approved Articles of Religion in our Church, which many of Mr. Hobart's *Fellow-Labourers* can't do, though they may have often heard of the 39 Articles. These Articles must be *His* Faith; therefore not *any Man*, who don't believe the Church's Power to decree Rites and Ceremonies, &c. This 29th Article, Mr. Hobart and many others could not yield an Account of as *their* Faith, even in English; and therefore not *any Man*, nor Mr. Hobart, could be ordained according to the lowest Qualification mentioned in this Canon, nor any Person that refuses to yield an Account of his Faith in any other but the Words of Scripture; which Sort of Creeds, the *Arrians* and *Socinians* among the dissenting Teachers, are, of late, so zealous in recommending. But besides *Orthodoxy*, this Canon requires at the least, an *Ability* to confirm these Articles approved, by sufficient Testimonies from Scripture: This is what *any Man* that understands Latin can't be said to have Ability for: Nay, if it amounted to no more than the least Mr. Ho-

hart pretends is implied in that Paragraph; so that at least this *Canon* requires a great deal more than Mr. *Hobart* affirms: With what Intent he made, and since attempts to justify, this Misrepresentation, let the World judge, and censure him or me as they find Reason.

The main Question, in which every Person is interested, and concerned to have rightly determined, is, Whether the Church of *England* Communion ought to be embraced by all the Professors of Christianity that are Members of the *English* Nation? particularly in *New-England*? This I affirmed in my Vindication, and advanced some shew of Reasoning to prove it. Mr. *Hobart* on the other Hand, charges *Schism* very heavily and awfully upon all that conform to the Church of *England* in *New-England*, because they leave true and regular christian Churches, exactly agreeable to the Word of God, and signally owned by him, to embrace a very imperfect Constitution; the introducing of which into the Country tends to much Evil and Mischief.

The heinous Guilt and Mischief of *Schism* we are agreed in.— At whose Door it lies, is the Point to be determined: And the Determination will follow the Resolution of the Question above; Whether it be the Duty of *Englishmen* in *New-England* to be of the Communion of our national Church; and in order thereto to leave the Communion of all such Societies as have formed themselves arbitrarily, independent on, and in Contempt and Opposition to our Episcopal Constitution? The main Objection against the Constitution of the Church of *England*, that needs Attention in this Controversy with Mr. *Hobart* is, That there is an “Opposition between the State of the Ministry described in the *New-Testament*, and the State of it in the Church of *England*,” p. 80. The Sum of the Objection is, that in the *New-Testament* we find a Parity instituted among the Ministers of the Gospel; and therefore the Superiority of Bishops in our Church, renders Conformity unlawful; and restoring Equality among Ministers, being a Compliance with Duty, justifies the Form of their religious Societies, and renders it schismatical for any to withdraw from them.

The Burthen of Proof in this Case ought in all Reason to lye upon the Dissenters from the Church: Upon all, whether in *Old-England* or *New-England*, whether they own themselves to be Dissenters or not, whose Pretensions to Regularity in their present Situation, upon which they justify themselves, and condemn all Separaters from them as *Schismaticks*, depends entirely upon the Truth of this Assertion of *Theirs*, that there is an Opposition between the State of the Ministry described in the *New-Testament*, and the State of it in the Church of *England*: i. e. One Order in the Ministry, in which Equality is essential, is the State of the Ministry described in the *New-Testament*; various Orders, in which a very great Inequality subsists,

is the State of the Ministry in the Church of *England*; Submission to which is sinful, particularly for Ministers in this Country, p. 79. The present State of the Ministry in the Church of *England* objected against, was incorporated into the Constitution of the English Nation, before any Objections of this kind were invented or thought of. Our present national Form of Government by Bishops as superior to Presbyters has Possession to plead, and Prescription, from Time immemorial: It is not a Form of Government that England *alone* has taken up, but all the christian Churches in the whole World have had the same; not one christian Nation can be named, who have not owned the *Inequality* now disputed; the Denial of it by *Aerius* has been condemned as *Heresy*; and the most famous Churches in the World can shew a regular Succession of their Bishops from their first embracing the Christian Religion, many of them from the Apostles, who ordained and appointed their first Bishops; so that the Sinfulness of this Subjection to Bishops, if it be sinful, has infected the purest Churches in the purest Ages of Christianity; which should induce modest Men to speak tenderly of it, and suspect their own Mistakes in the Manner of arguing from whence they infer Conclusions, that condemn the Generation of God's Children and best Saints that the World has known. And yet, if our Adversaries can bring sufficient Proofs from Scripture, to support their Assertion of such a Settlement of *Equality* by Christ and his Apostles as they plead for, we will yield them the Argument thus far, come into their Scheme of *Equality*, and endeavour to persuade them to amend some other Things, that at present stand in the Way of a Union with them: But upon the present Point; long uninterrupted Possession, begun in a peaceable and orderly manner, gives us a Right to demand of our Opposers moral Demonstration that the *Equality* they plead for is God's Ordinance; at least, that God does not allow or approve any departing from it.

The Divines of the Church of *England*, out of a Desire to satisfy the Scruples raised in the Minds of many conscientious People, have spent a great deal of Pains, to answer every Sort of Objection raised against the Constitution of our Nation; and yet there are some that pertinaciously adhere to Parties and Factions, and repeat old Objections with as much Confidence as if they had never been answered: The Plea of *Equality*, Mr. *Hobart* revived in his Sermon with great Assurance: All his Arguments I endeavoured to refute in my *Vindication*: His Manner of supporting his Plea, in his Address, deserves some Notice, considering how much depends upon it: Nay their whole Cause must be given up, if the *Equality* they plead for be incapable of solid Proof; and by very clear & convincing Arguments: This ought to be made clear as a Point not left to be "collected" from some few scattered Sentences & obscure Hints of doubtful Interpretation, as he has the Assurance to insinuate of the opposite Plea, p. 86, 87.

There

There are only *two* Texts Mr. *Hobart* thinks it worth while in his Address to insist upon the Evidence of, to support his Cause in the Point of *Equality*; and 'tis well worth while to observe, *how little* those Texts give so much as an *obscure Hint*, to the Purpose of his *Interpretation*; which can scarce be said to have so much as a *Doubt* to support it, against the clear Evidence of *many* Texts to confute it.

I. One is the Text of his *Sermon*, Phile. ver. 24. *Marcus, &c. My Fellow-Labourers*. This I considered largely in my Vindication, and did not think it would ever need any Thing further to be said upon it in this Controversy; but Mr. *Hobart* has not thought fit to give it up, but intimates as though he did not lay much Stress upon it, having used it "rather as" an Introduction to *the* Argument than as a Part of it" p. 90. Having I suppose, sufficiently shew'd that nothing at all can be argued from it, for his Purpose; it may be needful hereonly to consider how he endeavours to avoid the Absurdity, which I had said would follow, upon inferring *Equality* from the Word *Synergoi*, *Fellow-Labourers*, because St. *Paul* says of *himself* and *Apollos*, we are, *Synergoi*, Workers together with God, 1 *Cor.* 3. 9. which would be blasphemous to say, if *Synergoi* necessarily implied *Equality*, i. e. among those conjoined in the Appellation. His Reply, p. 90. amounts in the Whole, to a Denial of the conjoining *Paul* and *Apollos* with God, in that Appellation, which he confesses would be *Blasphemy* indeed, if the Word *Synergoi*, as he still affirms, implies *Equality*. "But *Theou* being the genitive Case possessive" denotes only that *Paul* and *Apollos* were conjoined as Equals; and *God* mentioned as their great Lord, Owner and Employer only. To which I would answer,

1. That in his Text, *mou Synergoi*, there is some Reason to object against the conjoining of *Marcus, Aristarchus, &c.* with St. *Paul*; because *mou*, my, is as much the genitive Case possessive as *Theou* in the other Text; and so it must denote St. *Paul's* Dominion and Sovereignty, at least *prelatical* Power over those Ministers there called *Fellow-Labourers*, i. e. joined together in a Fellowship of Service, and Attendance upon St. *Paul* their Bishop. As the Levites under the old Testament were given by God himself unto the Priests, to minister unto, i. e. serve them in such Employments relating to the Sanctuary as they should have Occasion to employ them in; and it seems evident that the Apostles used the Ministry of the inferiour Clergy in such a Sense, and that *Deacons*, properly called *Ministers*, served the Apostles, as the *Levites* did the Priests of old: This seems at least to me, implied *Acts* 13. 5. which I mentioned in my Vindication, p. 10. to shew the *Imparity* at that Time subsisting between St. *Paul* and *Marcus*, who is called their Minister, i. e. Deacon, to denote his Attendance in an inferiour Station.

2. All his *Quibbling* about the *genitive Case possessive* will appear vain, idle and futile, when the Text 1 Cor. 3. 9. is carefully considered with the Context; from which 'tis most evident, that the Apostle's chief Aim is, to join God *with* himself and *Apollos* by the Word *Synergoi*, as the chiefest Agent by his own divine Influence producing the *very Effect*, which their Agency also naturally contributed to produce; working, not only *by* them as *his* Servants, but *in* and *with* them, as giving Success by his own Agency to their active Endeavours: Ver. 6. *I have planted, Apollos watered, but God gave the Increase*; i. e. by his own spiritual Influence concurred with the Labours of the Apostles, in the *Corinthians* Conversion and Sanctification; the effecting of which, I suppose, Mr. *Hobart* will not say, the best Labours of God's Servants are sufficient for, without God's own immediate Agency. Ver. 7. *So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the Increase.* Ver. 9. *For we are Labourers together with God, ye are God's Husbandry.* In which Place, to substitute *Syndonoi* instead of *Synergoi*, as Mr. *Hobart* has done, to avoid the Imputation of Blasphemy, and retain his whimsical Notion of Equality, implied in the Word *Synergoi*, evidently perverts the Text, and destroys the whole Scope of the Apostle's Argument, and is nothing better than *Socinianism* in Respect of the Influence of divine Grace in the Conversion of Sinners.

II. His other Text, on which indeed he places the whole Strength of their Cause, is *Matth.* 28. 19. considered as the Commission given by our Saviour to his Apostles, and the only one left as the standing Commission for all Ministers of the Gospel to the End of the World, supposing that all such must have equal Powers, whose Powers all derive from one and the same Commission, as being the Commission of every one of them.

Now however plain the Text itself may seem, with Respect to the Apostles, whose Commission it was undoubtedly, yet it must appear very *obscure*, *doubtful*, and of uncertain Interpretation, if any such Argument for Equality is sought to be drawn from it. The Apostle's Practice under the Guidance of Inspiration, is the best Light we have to guide our Determinations, in such Disputes as may arise about the Nature and Extent of their Commission; if their Practice shews the Exercise of prelati cal Power by *themselves*, or if they appointed or ordained others with *prelati cal Power*, or have said or wrote any thing which discovers their Approbation of the Exercise of such a Power, as we think is evident in the Epistles to *Timothy*, *Titus*, the Angels of the seven Churches, and many other Passages in their Writings, it must appear evident, That the Commission given to the Apostles, was not designed to establish an *Equality* among Gospel Ministers. But Mr. *Hobart's* Argument has it's whole Force from this Consideration,

viz.

viz. There being no Record of any other Commission, *This* must be esteemed the standing Commission for every Minister in every Age, and therefore gives to every one the same Powers the Apostles had by it; and their *superiour* Authority and Power, whatever it was, depended upon their *Inspiration*.

Let it be observed in Answer, That this Argument is drawn from no Word or Syllable express'd in the Commission itself, or from any other Text in the Bible. *This Commission* was the solemn Ordination of those Apostles; and the Powers contained in it, given *viva Voce*; and is recorded by the *Evangelists* historically, as other of our Lord's Sayings and Transactions are; in *which*, they don't say one Word to intimate, that Christ told the Apostles that all Ministers should have the same ample Powers which he then gave unto them. The *gathering, governing* and directing the Church, he commits to their Charge, placing *them* next to himself, and putting *all others*, Clergy and Laity, under their Guidance and Government; *as my Father sent me, so send I you*. Their Ordination was their *Commission*; it expressed the Powers they were invested with, and authorized them to ordain *others* in like Manner, and by *such Ordination*, to give *them* Commissions in his Name, as he then gave to them, by Authority from God the Father. Their ample Power was sufficient to authorize them to appoint, ordain and govern, both Deacons and Presbyters, to Offices inferior to their own, as well as to ordain others with their own superintending Power, to *preside* in the Church, ordain Clergy as they should be needful, and govern both Clergy and Laity: The Power of ordaining, and governing all Orders in the Church, the Apostles Commission was sufficient to authorize them for: This Mr. Hobart I suppose will not deny: And if there were others ordained without these Powers, the *Inequality* is found which Mr. Hobart objects to. We don't plead for any greater Power in the Apostles, than their Commission contains; if they had Inspiration to direct them in appointing *Deacons*, and other Orders in the Church, that Inspiration only assisted them in a right Exercise of the Powers they were invested with by their Commission: The Dispute is only whether all whom the Apostles ordained to be Ministers, had all the Powers given to the Apostles themselves by their Commission; Mr. Hobart says they had; and his Argument to prove it, and all the Argument their Cause depends upon, is drawn from there being only *one Commission* for Gospel-Ministers on Record; i. e. not from any Words in this Commission, but from a total Silence of the Scriptures concerning any other; and a vain Supposition, that if Ministers have *Existence*, they must have a Commission upon Record in the New-Testament; and therefore because there is no other, This must be the Commission of all, which was sufficient for, and given to the

Apostles as Prelates. A Conclusion of very great Importance, drawn from very slender Premises; the Denyal of which needs no more to support it, than only to observe, That as this Commission was the Ordination of the Apostles, so every other Apostle, Presbyter or Deacon ordained by them, or their Successors since their Days, receive their several Commissions by their Ordination, according to the Nature of the Office to which they are ordained.

I had argued, That if *Inequality* was in Fact in the Apostles Days, when the Commission was as much One as it is Now, then *Equality* can't be argued from thence Now. I am really at a Loss, how his Answer to this must be stated, for he both allows and denies that *Inequality* did subsist in the Apostles Age. I had said the whole Dispute might be determined by attending to the plain Matters of Fact recorded in the New-Testament; which I supposed would clearly evince, that there were different Orders of Ministers with different Powers, in the Apostles Days; I mentioned two Texts which I esteemed very clear Evidences of this as *Fact*, viz. 1 Cor. 12. 28, 29. *God hath set in his Church, first Apostles, secondly Prophets, thirdly Teachers, after that, Helps, Governments, &c.* and Eph. 4. 11. where the same Offices are mentioned: And if *Inequality* be asserted in the first of these Texts, the other may be considered as a second Evidence to prove the same, altho' Mr. *Hobart* thinks proper to leave it without a Comment, because I had done so. As to the first of these Texts, he says, it rather expresses a *Diversity* than *Inequality*. This *Distinction* is much like the famous *Alter Idem* for justifying Mr. *Whitefield's* moral Character, and proving that his extempore Way of Praying in all the Meetings in the Country, was very consistent with his Ordination Vows, obliging him to use no other publick Prayers than those approved by Authority of Parliament. But if *divers* Offices so distinct as *first, second, and third, &c.* and so different in Respect of the Use and Business of each, as that with Propriety they may be compared to the different Members of the Body natural, and their *Diversity* illustrated by that Diversity which subsists between Head and Feet, Eyes and Ears, Smelling, Tasting, &c. all useful to the Body, altho' some more honourable and ornamental, and others less so, as the Apostle had particularly observed in the foregoing Verses, on purpose to illustrate the Diversity of Offices and Employments in the Church; it will sufficiently prove the *Inequality* Mr. *Hobart* denies, *such an Inequality* as one only Commission for every Individual, will by no Means permit; especially with that Denyal of Identity implied in Ver. 29. *Are all Apostles? Are all Prophets? &c.* which can no more be affirmed, than that in the *Diversity* of Members in the Body natural, all are the Head, all are Hearing, &c.

That

That *Apostles*, who are here mentioned as the *first* that God hath set in the Church, are superiour to the rest; so that, (in their extraordinary Capacity, as Mr. *Hobart* is pleased to call it, in their highest Capacity, say I, in which undoubtedly they are considered in this Text) no other Ministers of the Gospel were equal to them; Mr. *Hobart* allows, p. 85. He says, he "never pretended to make any ordinary Minister of the Gospel equal to an Apostle, considered in his extraordinary Capacity." And that 'tis "what nobody ever dreamt of". Surely then here is *Inequality*, between *first* Apostles, and *thirdly* Teachers: That the Prophets were also *Unequal* to some others there mentioned; and I fancy as they are mentioned *secondly*, and the Teachers *thirdly*, they must be allowed a Precedence in Dignity and Power to the Teachers, as well as to those mentioned after them. In *Chap. 14. St. Paul*, comparing those as to the Dignity of their Employments, says, ver. 5. *Greater is he that prophesieth*: And his Discourse in that Chapter, may give us a Light to discover Mr. *Hobart's* Mistake, in supposing the superiour Character of the Apostles derived from their Inspirations, or miraculous Gifts; for as others besides Apostles had Inspirations, Revelations, and miraculous Powers; so these are plainly set in order of Dignity and Usefulness, beneath the Office of the Prophets, such as the State of the Church would always need, and that Business which the Apostles, as authorized Ministers by their Commission, performed themselves, tho' superiour to others who were but Prophets, 1 Cor. 14. 3. *He that prophesieth speaketh unto Men to Edification, and Exhortation, and Comfort*. This is what we now call *Preaching*; the Work of Bishops as well as Presbyters, the Work of Apostles as well as Prophets, because the higher Orders comprize all the Powers of the lower. Now to this the Apostle plainly gives a Preference before miraculous Powers, ver. 21, 22. *Wherefore Tongues are for a Sign, not to them that believe, but to them that believe not; but prophesying serveth not for them that believe not, but for them which believe*. This is his Reason for giving a Preference to Prophecy, before miraculous Gifts, and the Reason is the same for assigning the Apostles chief Dignity to that Station in the Church in which our Lord placed them, when he told them, *As my Father sent me, so send I you, &c.*

Mr. *Hobart* could not see *Inequality*, in that Text, only because he knew no Difference between Teaching and Preaching, or else he substituted *Preaching* in the Room of Teaching for the sake of a *Sneer*; for when that is over, Teaching would really have served his Purpose as well, p. 89. As Bishops in our Church have some Powers in common with Priests and Deacons, so *Apostles* and *Prophets* might have Powers in common with the *Teachers*. The Apostle only designs to intimate, that there was a real *essential* Difference between the *divers* Orders.

The

The *third* Order mentioned called *Teachers*, may be so denominated, not from Preaching, but another Sort of Teaching; such as we find, by the *Apostolical Constitutions*, and the Writings of St. *Chrysostom* and others, was the peculiar Business of the Deacons in the primitive Church, and very likely in St. *Paul's* Time, for which Reason he calls *Deacons, Teachers*; because it was their Work to direct and teach every Order of the Laity how to behave and perform their proper Parts in the publick Assemblies of the Church; of which may be seen very particular Accounts in Mr. *Bingham's* Antiquities, Book xiv. c. 5. "As soon as Sermon was ended—A Deacon was used to make Proclamation, *Ne quis Audientium, &c.*—This said, and Silence being made, the Deacon cried again; pray, ye Catechumens; and let all the Faithful with Attention pray for them, saying, &c. —Then the Deacon began a Prayer for them,—which was both an Exhortation and Direction how they were to pray for them,——Then the Deacon addressing himself to the *Catechumens* themselves, said, *Catechumens, Arise, pray for the Peace of God; that this Day, and all the Time of your Life, may pass in Quietness, &c.*—After this the Deacon bids them bow down and receive the Bishop's Benediction"; and much more of this Kind of Teaching, may be seen in the same Chapter, as the proper Business of the Deacons; from whence they might be called *Teachers*, and have other Business belonging to their Office besides *serving Tables*, which Mr. *Hobart* says, was their *only Business*, p. 88. "The only Thing Deacons were originally appointed for." He says, "The Scripture opposes the Office to which Deacons were appointed, to the Ministry of the Word, Acts 6. 2, 3, 4. *It is not Reason that we should leave the Word of God, and serve Tables, wherefore Brethren look ye out, &c. whom we may appoint over this Business, but we will give ourselves continually to Prayer, and to the Ministry of the Word.*" All his Reasoning from this Text is fallacious, and the Text itself proves nothing to degrade the Deacon's Office, below that of a Ministry properly so called:

For, 1st, This Text don't say *only* serving Tables, or *this Business only*: So that Mr. *Hobart's* Argument from this Text, has more in the Conclusion, than was in the Premises; which proves it fallacious.

2. If the Business in this Text mentioned, to be afterwards the Employment of the Apostles, be so opposed to that which was to be the Care of the Deacons, that each were to be precluded from interfering in the other's Business, as here declared; it will exclude the Deacons from Prayer as well as Ministry of the Word; which I hope Mr. *Hobart* will allow to be *Reductio ad absurdum*.

3. This Text is more express in limiting the Apostles future Business, than that of the Deacons; by their saying, *We will give ourselves continually*

to Prayer, and to the Ministry of the Word; and yet governing, ordaining and administering the Sacraments, is not here mentioned.

4. 'Tis common for the sacred Penmen to relate Matters compendiously, omitting many Particularities, of which their Silence is not a *Denial*. Thus the Appointment of the Apostles themselves is variously related by the several Evangelists, neither of whom relate all the Expressions of our Saviour upon that remarkable Occasion; in which Instance, it would evidently be a false Conclusion, if Mr. *Hobart* should say, That because St. *Mark's* Account is true, therefore *only* what St. *Mark* relates, was said and done by our Saviour on that Occasion. And as the Text produced by Mr. *Hobart* was not the Appointment of the Deacons, but a Relation of something previous thereto, their Appointment itself is related more compendiously, ver. 6. *And when they had prayed they laid their Hands on them.* Would any Body think it a fair Conclusion from hence, that nothing was said to them during the Solemnity of Imposition of Hands? Such a Conclusion would be of the same Kind with Mr. *Hobart's*.

The Probability of other Business designed for the Deacons may be gathered from,

1. The Qualifications and Abilities, to be regarded in the Choice of the Persons, *Men full of the Holy Ghost, &c.*
2. The Solemnity of their Appointment, *viz.* By Prayer and Imposition of the Apostles Hands in Ordination.
3. The Accounts we have, what was done by St. *Stephen* and *Philip*, without any Intimation of their being appointed to another Office.
4. The Qualifications required in the Deacons, of so near Affinity with those of Presbyters, in St. *Paul's* Instructions to *Timothy*, relating to Ordination, 1 *Tim.* 3.

The Matter arises to more than a Probability from the positive Testimonies of the most ancient Fathers of the Church after the Apostles, as *Ignatius*, *Tertullian*, &c. from whom Passages full to the Point have been often produced. A great deal more might be offered, but this is sufficient to shew what a wretched, *uncertain*, nay false and whimsical Foundation the whole Cause Mr. *Hobart* pleads, has to support it: Upon which notwithstanding he places so heavy a Superstructure, as his solemn Exhortations and Preachments in his Address. That *Inequality* did in Fact subsist in the Ministry properly so called, while the Apostles lived, I will suppose now a clear Point: And it was an Instance of Mr. *Hobart's* great Courage to offer an Engagement, in open Field, upon this Head; after his own Concession of *Inequality* between ordinary Ministers, and the Apostles, in their *extraordinary Capacity*: This *extraordinary Capacity*, which I have already said something of, I suppose he designed should secure his Retreat,
into

into the fortified Camp he had provided by stating the Question, p. 80. which he says is, " Whether Christ or his Apostles instituted a *proper* and *standing* Prelacy in the Church; or appointed *different Orders* in the Ministry, vested with *essentially* different Powers and Authorities, to be *continued* in the Gospel Church? I suppose I have said sufficient to shew an *Inequality* subsisting, when the *one* Commission had the same restraining Force, that ever could be pleaded from it since; and if his Attempt should next be a Retreat within the Fortifications made by the above *Qualifyings*, in his Question stated, *viz.* *Standing* Prelacy, *essentially* different Powers, *to be continued*; I will turn his own *heavy Artillery* upon his Entrenchments, which will be sufficient at one Blast, to level with the Ground, all the Fortifications made by this Manner of stating the Question; I mean what he has said *well* and of *great Weight*, p. 79. " It is a Matter of no small Consequence " to the christian Church, that the ministerial Office in it, be kept in " the same State, and on the same Footing as Christ left it; and all " Changes and Innovations in it, must be of *dangerous* Tendency; he " that has just Sentiments of the Wisdom and Goodness of God our Savi- " our, will suppose that his Institutions don't need our Amendments: And " he that has a proper Sense of the entire Dependance of Gospel Admi- " nistrations on the Blessing of Christ, will think he acts the *safest* Part, " and is most likely to obtain Success, when he strictly adheres to Christ's " own Orders & Appointments." If there was a proper Prelacy in the Church in the Apostle's Days, 'tis all we need be concerned for, till Mr. *Hobart* proves it was not a *standing* One; and if by the Appointment of Christ or his Apostles, *different Orders* in the Ministry are found to have been in the Apostles Age, they who would reduce them to *One*, are plainly for changing what Mr. *Hobart* says is of no small Consequence to be kept in the same State, and on the same footing as Christ left it; this they have done: But 'tis preserved in the Constitution of the *Church of England*.

The *Aerian* Heresy practiced upon and improved into a *Schism*, was the original Model of Religion in *New-England*. The good Fore-fathers I mentioned in my *Postscript*, and as many others as bro't their Sentiments and good Dispositions and Tempers into the Country, were *forced* to yield to the over-bearing Influence of Numbers, that had different Sentiments and Designs; and who had in Part formed their Model of Religion at *Plymouth* and at *Salem*, before those honourable Gentlemen came into the Country. The whole Representation I had given of this Affair, (which Mr. *Hobart* so much faults and labours to refute) will appear just and true if it be considered,

1. That the Nonconformists, who did not actually separate from the Church at first, yet said and did many Things unreasonably and contrary

to

to Right and Truth, which tended naturally to promote that Disaffection which issued in Separation, and a Scheme of unparalell'd Mischiefs and Miseries to our Church and Nation, such as Mr. *Hobart* himself, as a *Saul among the Prophets*, has described to be the Effects of Schism, p. 108. Mr. *Cartwright* is quoted by Mr. *Hooker*, *Eccl. Pol.* l. 3. p. 144. saying, in Behalf of the Government of the Church, which the Nonconformists were for introducing instead of Episcopacy, which they called *the Discipline*, " We offer to shew *the Discipline* to be a Part of the Gospel; and therefore to have a common Cause, so that in the Repulse of the Discipline, the Gospel receives a Check." Again, " I speak of the Discipline as of a Part of the Gospel, and therefore neither under nor above the Gospel, but the Gospel." Their traducing the Wisdom and Piety of the Church, with Respect to her Rites and Usages appointed by Law, may be seen, with the Confutation of their Pleas, *Eccl. Pol.* l. 4. Their Opposition to the Power and Preheminence of Bishops, with a solid and rational Answer to their Objections, C. 7. These had a direct Tendency to promote the Disaffections and Mischiefs that followed; and he that puts Fire to the Walls of a House, may be charged with all the Mischiefs of the Burning, altho' he runs away by the Light of it, and gets a thousand Leagues off before the greatest Mischief is effected: Some of these, viz. Some of the *silenc'd* non-conformist Ministers, began that Model of Religion, which subsists in this Country to this Day, and which Mr. *Hobart* charges Schism upon the Separaters from. Therefore,

2. The Support and Encouragement given by the People of *New-England*, to the Disobedience of those silenced Presbyters, joining with them to cast off their Dependance upon the Bishops, and erect a new System of religious Worship and Discipline, was schismatical, and the Continuance of it is no less so.

Mr. *Skelton* and Mr. *Higginson*, the two first Ministers of *Salem*, were silenced for Non-Conformity, i. e. for acting contrary to the Laws; see Mr. *Oldmixon*. And if those Presbyters were justly censured, as we affirm, they could not be justly received to the Exercise of their Ministry, by any Part of the Catholick Church, until restored by a lawful Authority, after proper Penance; which was never pretended, in the Case of those Nonconformists.

3. I am told by skilful Lawyers, that 'tis a Maxim established, * that Colonies transplanting themselves carry the Laws of their Mother-Country with them; and therefore the Settlers of *New-England* were not so entirely at Liberty as Mr. *Hobart* pretends, with Respect to the Constitution of *England*, even altho' the Laws had made no express Mention of Territories or Colonies. But,

* Vid. 2. *Salk.* 411.

4. With Regard to the present State of Religion in the Country, we may submit to have the Controversy determined by the Act of Union, and what his present Majesty has done in Conformity thereto. Mr. *Hobart* seems to have much Dependence upon the Union between *England* and *Scotland*, to support a great Bulk of Stuff which he has heaped upon it from p. 9. to 24. He begins with observing an *Inaccuracy* in my speaking of the *Kingdom of England*, since this Union, which may be apt to lead People into Mistake, p. 9. to prevent which he says, "Strictly speaking, there is no such Thing as the *Kingdom of England*. And p. 13. "*England*, as distinguished from *Scotland*, is not a Kingdom or a Nation." He says, p. 10. "The *Act of Union* may be considered as the Charter of the Kingdom of *Great-Britain*," which establishes not only the Church of *England*, but the Church of *Scotland*; these he allows to be national Churches however; but thinks he has a puzzling Question or two, viz. upon my Way of reasoning; 1. "Whether those in the Plantations that come from *Scotland*, or are descended from *Scottish* Ancestors, are in Duty obliged to be of the Communion of the Church of *Scotland*?" I would answer, No: If they are Inhabitants of the Territories which he says "were justly considered as Colonies dependent on the Crown of *England*" before the Union. 2. "What Communion those are obliged to be of, who are by one of their Parents *English*, and by the other of *Scottish* Descent?" I answer, of the Communion of the Church of *England*, if they are Inhabitants of these Colonies. All these Puzzles will vanish, and every Thing he has offered with the Appearance of Argument upon this Topick, be obviated sufficiently, by setting the Facts in a true Light, which he has either *Ignorantly*, or upon *Design* misrepresented; in a Manner very much tending to impose upon weak and ignorant Readers. I would only observe for this End,

1. That the *Act of Union* puts these Colonies upon the same Footing with *England*, with regard to Religion, * and locates the Presbyterian Religion to *Scotland*, in such Manner, that it can extend no Influence at all of it's Establishment beyond the Limits of *Scotland*; altho' *Scotland*, by Virtue of the Union, may import other Goods and Wares, they have not the least Privilege to import *Presbyterianism*, altho' it be established in *Scotland*: To evince this, and shew also that there is, properly, and strictly speaking, a Kingdom of *England* since the Union; I will here set down a Clause of the Act of Union which, Mr. *Hobart* is ignorant of, altho' he talks so

* By the Act of Union of *Scotland* and *England*, it is provided that the Church of *England* Government in all the *English* Colonies, was forever established. Vid. *Summary Historical*, &c. p. 440. --- By the Articles of Union of the two Nations of *Great-Britain*, May 1707. the Church of *England* is established in Perpetuity in all the Territories at that Time to *England* belonging. id. *Summary*, &c. p. 443.

much of the Establishment made by this Act; or else 'tis owing to something more scandalous, that he took no more Care to make his Representations according to it. — *Act of Union, Anno Regni Quinto, Annæ Reg* Sect. 8. “ Be it further enacted, &c. — That after the Demise of her Majesty (whom God long preserve) the Sovereign next succeeding to her Majesty in the Royal Government of the Kingdom of *Great-Britain*, and so forever hereafter, every King or Queen succeeding, &c. — at his or her Coronation shall in the Presence, &c. — take and subscribe an Oath to maintain and preserve inviolably the said Settlement of the Church of *England*, and the Doctrine, Worship, Discipline and Government thereof as by Law established, within the KINGDOMS of *England* and *Ireland*, the Dominion of *Wales*, and the Town of *Berwick* upon *Tweed*, and the TERRITORIES thereunto belonging.” In Sect. 6, 7. is the Establishment for *Scotland*, without mentioning any Provinces or Territories, but only *Scotland*: And since this very Act calls *England* a Kingdom, it shews us, Mr. *Hobart*’s Accuracy, in treating about Things he knows as little of as he did of our Canons. Now as every King is sworn to maintain the Church of *England* Constitution in the Territories belonging to *England*, such these Colonies are since the Union, as Mr. *Hobart* allows they were justly so esteemed before. — I will set down some Passages taken from a Patent granted by his present Majesty, to shew the Regard paid to the Coronation Oath, with Respect to the Plantations; and that 'tis his Majesty’s Pleasure that his Subjects here, should pay a due Respect to the Church of *England* Constitution extending hither; and when this clearly appears, I might tell Mr. *Hobart* that a Rebuke for his Insolence, would be a proper Reply to what he says, p. 42. “ You deceive yourselves therefore, if you expect your Conformity to Episcopacy should be accepted as an Act of Obedience, either of God or the King, &c.” The King’s Commission, which is recorded in the Secretary’s Office in *New-York*, and I am told that 'tis recorded in every Colony where a Commissary is appointed, by his Majesty’s express Command; I will put the Passages I have extracted below in Latin, the Sense of which in English is to this Effect,

In the Preamble, “ *Georgius secundus*, * &c. — To the Reverend Father in Christ, *Edmund* Bishop of *London*, Greeting. Whereas our Colonies,
“ Plantations

* “ *Georgius secundus*, &c. Reverendo in Christo Patri, *Edmundo* Episcopo *Londinensi*, Salutem. Cum Coloniz, Plantationes Cæteraq; Dominia nostra in *America*, nondum divisa, vel formata, neque alicui Diæcesi infra Regnum nostrum *Magne-Britaniæ* annexa existant, &c. — Nobis necessarium visum sit, ut deinceps Jurisdictio spiritualis et ecclesiastica in Regionibus illis, in Casibus inferius in his Præsentibus mentionatis, Autoritate nostra regia, secundum Leges et Canones Ecclesiæ *Anglicanæ*, infra *Angliam* legitime receptos et
“ sancitos

“ Plantations and other Dominions in *America*, are not yet divided or
 “ formed, (i. e. into *Bishopricks*) nor annexed to any Diocese within our
 “ Kingdom of *Great-Britain*, &c.—It seems to us necessary that hence-
 “ forward spiritual and ecclesiastical Jurisdiction should be established and
 “ exercised, in the Cases hereunder mentioned, in those Countries by our
 “ Royal Authority, according to the Laws and Canons of the Church of
 “ *England*, lawfully received and established in *England*, whereby the true
 “ Worship of God, and pure Profession of christian Religion, may be the
 “ better promoted, &c.—Furthermore, KNOW YE, That we con-
 “ fiding, &c.—have given and granted, and by these Presents do give
 “ and grant to you the Bishop of *London* aforesaid, full Power and Autho-
 “ rity, by yourself, or sufficient Commissaries, &c.—of exercising spiritual
 “ and ecclesiastical Jurisdiction in the respective Colonies, Plantations, &c.
 “ according to the Laws and Canons of the Church of *England*, &c.

The Commission concludes thus,—“ Moreover commanding, and by
 “ these Presents firmly enjoining, as well all and every our Governors,
 “ Generals, Judges and Justices, as all and every the Rectors, Incumbents,
 “ Ministers and Officials, and all our Subjects whomsoever within the Co-
 “ lonies, &c. that they and every of them, be aiding and assisting, in all
 “ Things as becomes them, unto you the Bishop of *London* aforesaid, and
 “ your Commissary or Commissaries aforesaid, in the due Execution of the
 “ Premises.”—In Testimony, &c.

I shall only add my good Wishes and Prayers, That the Success of your
 Labours may be according to your pious Intentions, thro’ the Blessing of
 God accompanying them, promoting God’s Glory and the Peace and U-
 nity of his Church. And am,

Rev. S I R, Your affectionate Brother,

Rye, March 20th.

1748.

To the Rev. Mr. Beach.

J. Wetmore.

“ sancitos, Instituat et exerceatur; Qua sincerus Dei cultus, Religionisq;
 “ Christiana pura Professio, melius promoveatur :-----Uterius sciatis, quod nos
 “ de vestra, &c.-----Dedimus et concessimus, ac per præsentes Damas et con-
 “ cedimus tibi præfato Episcopo *Lond.* plenam Potestatem et Auctoritatem per
 “ te, vel per sufficientem Commissarum, &c.---Exercendi Jurisdictionem spi-
 “ ritualem et ecclesiasticam, in respectivis Colonis, &c. Secundum Leges et
 “ Canones Ecclesiæ Anglicanæ, &c.---Mandantes insuper, et per præsentes
 “ firmiter injungendo præcipientes, tam omnibus et singulis Gubernatoribus,
 “ Generalibus, Judicibus, et Justiciariis nostris, quam omnibus et singulis
 “ Rectoribus, &c.--- et subditis nostris Quibuscunq; infra Colonias, &c. in
 “ *America*, ut ipsi et eorum Quilibet, tibi Præfato Episcopo *London.* Et Com-
 “ missario five Commissariis prædictis in debita Executione Præmissorum, sit
 “ et sint Intendentes, et Auxiliantes in omnibus prout decet. In cujus rei
 “ Test. &c.

80

X V D W E P A

A CONTINUATION of the APPENDIX to a calm and dispassionate *Vindication* of the Professors of the Church of *England*, &c.

TH E usual Method of handling religious Controversies is so foreign to the Temper and Spirit of a Christian; so much of Passion and Bitterness is generally found to mix it self in the Course of these Debates, (as tho' the Design was rather to provoke or abuse an Adversary, than convince him; to exercise his Patience, than to inform his Judgment) that 'till Mankind are agreed to form their Enquiries after Truth in a more calm and dispassionate Manner, I have long tho't that little Good is to be expected from these Decisions.——'Tis for this Reason that I seldom give my self the Trouble of reading the Debates; which are so frequently, and, as I imagine, to so little Purpose, agitated among us; nor would my Inclination or Curiosity have led me to peruse the Pamphlet lately published by Mr. *Hobart*, and to which the foregoing Sheets are intended as a Reply, had I not been informed that I was particularly concerned in it; that my moral Character was therein attacked, and consequently the little Service which my mean Abilities qualify me to contribute to the Interest and Advancement of the Church of Christ, thereby endeavour'd to be render'd ineffectual.

As little Inclination as I have to this Kind of Writing, I could not persuade my self to pass by a Charge of this Nature in Silence, nor suffer a Character to lie under the Imputation of Guilt to which I am not conscious; having by the Assistance of divine Grace, as far as humane Weakness and Infirmary would permit, endeavour'd conscientiously to preserve my self without Offence.

Nor would Mr. *Hobart* have waited so long for a Christian Reproof, to his injurious Charge exhibited against me, had I not deferr'd writing for the Sake of this Opportunity of a Place at the Close of a more general Answer to his Exceptions against our Constitution.——In the mean Time, neither Leisure nor Inclination permit me to enter into this Controversy further than the just Vindication of my own Character requires, nor is there any need I should, the foregoing Pages having render'd any Enlargement of mine unnecessary.

It is Mr. *Hobart*'s profess'd Design to prove that the sending Missionaries into these Parts, where as he thinks the Gospel is sufficiently taught, is not only an unnecessary Thing, but that the raising a charitable Fund for this Purpose is

is a notorious Abuse, and that the Bounty is very ill apply'd. He must therefore suppose the Donors, notwithstanding the annual Accounts published by the Society, unacquainted with the Disposition of their Charity, or else ignorant of the State of Religion in the Plantations. And doubtless he imagines that he has now set them right as to these Points, and perhaps expects that for the Future they will take better Care, and bestow their Charity with more Prudence. (Thus he declares, p. 56. that " he esteems himself doing a real Service to Religion, and to the Honour of the Society, in exposing the mean and wicked Arts, by which they have too long been imposed on. " And doubts not but that the Society, whenever they are truly informed of the State of Religion in the British America, will remove all their Missionaries from *New-England*, to Places where they are really wanted!) In this modest Conclusion, not only the Contributors to this Fund, and the whole Body of the venerable Society are included, but the glorious King WILLIAM too, who professes in the Charter for incorporating this Society, to believe, That " the Maintenance for an orthodox Clergy, " (by which in all reasonable Construction, must be meant the Clergy of the Church of *England*) " in many of the Plantations Colonies and Factories beyond the Seas was very mean, " and that it was an Act of Charity, to make more ample Provision for them, and to increase their Number.

Mr. *Hobart* has done me the Honour to place me in excellent Company, and since the greatest and best Men are to share with me in his Remarks, I shall the more cheerfully submit to the Injury. In the mean Time, without farther Examination, one would almost be tempted to imagine that this Gentleman must be in the Wrong, who has the Misfortune to differ from such great and good Men, as are the Benefactors and Managers of this Charity. But I would ask him, whether those who have been educated in the Church of *England*, and who happen to conceive a great Veneration for it, and prefer it to any other Way of Worship among Christians, and who believe moreover that they have the highest Reason to do so ; if they happen to settle in the Plantations, must be left destitute of a Ministry, which they think most agreeable to divine Institution, and be obliged to take up with that, from which they profess to receive little Comfort or Benefit, for their Edification in a pious and christian Life ? Upon his Principles, how will his Brethren be justify'd at Home, for sending and encouraging the Settlement of Ministers in the larger Towns especially in *England*, where I presume it will not be pretended that there was any Want of a Gospel Ministry ? And yet doubtless Mr. *Hobart* has been inform'd that charitable Collections are often made in *London*, and transmitted to the poorer Ministers of their Persuasion in distant Parts of the Country, where the Smallness of their Congregations renders them unable to provide

a decent Support.—But to come nearer home, I believe that *Narraganset*, and the Town of *Providence* in *New-England*, one or both of them, will furnish us with Instances of Ministers sent and supported from *Boston*, not only without the Desire, but even contrary to the Remonstrances of those to whom they were sent; a Thing which the Society for Propagation of the Gospel have at no Time done. — I might mention an Instance nearly parallel at *Rye* in the Province of *New-York*, and another formerly at *New-York* it self, solicited indeed by one Mr. *Grant*, but encouraged and supported from *New-England*; not only in Opposition to the *English* and *Dutch* Churches, but even to the Presbyterian Congregation in that City.--- Till a good Account may be given of these Kind of Missions; I suppose the Society, without reasonable Exception, may be allowed to send their Missionaries into the Plantations, at the earnest Desire of the People of that Persuasion, tho' there should happen to be a presbyterian or independent Minister settled in the same Town or Parish before him.

But Mr. *Hobart* further argues the Abuse of this Charity from the Misconduct of the Missionaries they employ. If this were always, or generally the Case his Observation might be of some Force: But if after the most solemn and repeated Desire of that Society, that their Friends in *America* would be so just to them, as to give Notice of the Misbehaviour of any Missionary in their Service, that such wicked Person may be removed; any such bad Man should continue to be employed, I conclude the Society will be guiltless, and the Danger which may arise to Religion, from such unworthy Men, must lie at the Door of such as knew, but refus'd to give proper Advice concerning them. Mr. *Hobart* is however resolv'd to remove this Guilt from himself, by giving Notice of some such bad Men within the Compass of his Knowledge. But I hope upon Enquiry it will be found, that his Zeal has outrun his Knowledge, and that he has pronounc'd Sentence without due Enquiry, or a competent Understanding of what he affirms. This I shall endeavour to prove in Regard to some few of those Instances he has been pleas'd to alledge.

And the first I shall take Notice of is a Letter to the Society dated Nov. 6. 1732. in which the Missionary acquaints the Society that the Church being small it would not conveniently hold the People that usually attended divine Service, for which Reason they had begun to build Galleries round it, which it was expected would contain about an hundred People: In the printed Account of that Letter, the Words, *it is expected will contain*, are transcrib'd, *capable of containing*, and Mr. *Hobart* has put down the Phrase, *sufficient to contain*, however it will not be suppos'd from either Manner of Expression, that an exact Computation had been made to a Man, and that if upon Experiment they had been found to be sufficient for a Dozen, more or less, I suppose no reasonable Man would imagine that here

was a form'd Design to misrepresent a Matter of Fact; and deceive the Society. It is not easy to conjecture what honest Purpose Mr. *Hobart* intended this Representation should serve: He will not surely deny that the said Galleries were at that Time begun, nor yet that they were capable of containing the Number alledg'd: His Objection therefore must lie against the Want of them, as he afterwards intimates he had been inform'd that the Ground Floor was more than sufficient for the Congregation; but I, who should know that Matter of Fact as well as any one else, affirm it was not so; and I have the Comfort of being supported in this Assertion by the publick Voice of the Congregation, who by entring upon the Affair of building Galleries, did sufficiently declare their Sentiments as to that Matter, since it may reasonably be presumed they would scarce have submitted to the Expence, unless it had been tho't necessary.

Previous to this Objection Mr. *Hobart* observes, that from the first Settlement of this Mission, Mr. *Caner* had from Time to Time wrote the Society Accounts of his *great Success*: These two last Words are printed in Italick, I suppose to intimate what he seems inclined the World should believe, that these Accounts were false. But here let every honest Man judge between us, when the Mission was first opened at *Fairfield*, it consisted of twelve Families only, professing the Church of *England* at that Place; *Norwalk* had Three or Four, *Ridgfield* Two or Three: I omit to mention *Reading*, which tho' for some Time under my Care, was afterwards committed to the Rev. Mr. *Beach*. At present the Congregation at *Fairfield* consists of at least sixty five Families; indeed I know it to consist of several more, but I put down the Account here agreeable to a List which I have by me, taken some Years ago. At *Norwalk* there is a much larger Congregation; *Stanford* and *Ridgfield* have each of them a Church built, and to speak much within Bounds, at least fifty Families between them, professing the Church of *England*. As I had but little Assistance in the Care of these Churches, let any disinterested Person judge who beholds their present State, and compares it with the Condition of Things twenty Years ago, whether I had not Reason in describing the State of this Mission to say, that my Endeavours had been crown'd with Success: For as to the Phrase of *great Success*, Mr. *Hobart* will do well to reflect upon it as one of his own coining, for which he has no Authority from any Letter or Expression of mine.

In a Letter transmitted to the Society, Nov. 22d. 1738. there are several Things which Mr. *Hobart* thinks exceptionable. The first is that the Church is again represented as too small, and that the People had therefore begun to erect a new one. Contrary to this, he says, he has been assur'd, that the old Church was large enough, and that the People had consented to build only to accommodate Mr. *Caner*, by placing the Church nearer to his House. Besides what I said before in Reply to this Objection, I

can't

can't but observe, that this Account carries it's own Confutation along with it, unless we could suppose the Majority of that People, to be the weakest Set of Men alive. What! remove a Church to accommodate a Minister? unless they had a Lease of his Life too, must have been esteemed the most absurd Proceeding that ever any People could be guilty of. But the honest Reader is to be informed (for I can scarce think Mr. *Hobart* needs Information as to this Point) that a very different Reason was given for the Removal of that Church, from that which Mr. *Hobart* has mentioned. It was represented that the old Church was near a Mile from the Center of the Town, and upon that Account inconvenient to such as might chiefly be depended upon for a steady Attendance.— The Truth is, Some of those People who lived at three or four Miles Distance from the Town would have been glad the new Church had been erected where the old one stood, it being more convenient for them; but as they could not have attended in bad Weather even there, so it would have been inconvenient if not impracticable, to such as liv'd in the Town; but by removing of it into the Town, Provision was made for a decent Attendance at all Times.— But what Reasons soever might be alledg'd for rebuilding, Mr. *Hobart* thinks it wrong to assign that of it's being too small, for he has been assur'd he says, that it was more than sufficient to hold the Congregation. But he should remember, That whatever prejudiced Representations may have been made to him, if he had looked back to the Year 1732, and observed, that the Church was then tho't to be so small as to need the building of Galleries, it might well be conceived so five or six Years after, especially as the Galleries, tho' begun, were never finish'd.

But it seems he has been further inform'd, That Mr. *Caner* assur'd the People, That if they comply'd to remove the Church to a Place so much more convenient for himself, he would never leave them; yet no sooner had he an Invitation to *Boston*, but he immediately embraced it, contrary to his former Promise.

To take off this Imputation, the candid Reader is desired to observe, That while the Affair of rebuilding or removing the Church, was under Consideration, I had an Invitation to *Boston*; and lest I should accept it, some Persons who before had opposed the Thing, knowing my Opinion of the Convenience and Necessity of it, offer'd to come fully into it, upon Condition that I would decline the Invitation; which I accordingly did, and continued about nine Years longer in their Service. And here I cannot but observe, that all Mr. *Hobart* has said about the Want of a proper Judge between that People and me, and the Probability of their offering sufficient Reasons against my Removal is entirely foreign, and seems owing to his not knowing the Circumstances of the Case. I can assure him, that I never was under Obligation to that People, either by Stipulation with them, or by

Injunction from the Society, but (for Reasons which it is not necessary to relate) was at Liberty from the first Moment of my coming among them, either to continue there, or remove to another Place, at my own Discretion. This I fairly acquainted the People with at my first Arrival: And it was from Motives of pure Compassion to what I esteem'd to be their Necessity, that I determined to comply with their repeated Importunities of tarrying among them. And as I know that I sacrificed my Health for their Sakes, in a Service too severe for my Constitution; so some others besides my self know that I sacrificed a very valuable Interest in *England*, by tarrying so long as I did: I have therefore no Reason to reproach my self, and I am sure they have none, for my Conduct in leaving them; and whatever the Sentiments of any particular Person among them may happen to be, I am well assur'd that the Generality of that People (unless they are strangely alter'd since I left them) have a grateful Sense of my Services, how mean soever, and were far from testifying any Resentment at my Removal. Nor will Mr. *Hobart's* Address, or any other Attempt of like Nature, have the least Influence in abating the Esteem which I have for that People, or the Respect and Gratitude they retain towards me.

In the same Letter Mr. *Hobart* finds the People described as a *good natur'd industrious People*: This Phrase he has caused to be printed in Italick, and I suppose it is introduced by Way of Ridicule, as he imagines it to be intended for a Description of their religious State; but if he understood the Occasion of this Phrase, perhaps the Ridicule might be lost.—The Society had required the People to exert themselves in making a larger Provision for their Missionary; to which the Answer was, That tho' they were a willing industrious People, and ready to do every Thing of that Kind that was in their Power, yet their present Circumstances did not admit of their making any further Provision, and therefore it was hoped the Society would continue to give them suitable Assistance.

Mr. *Hobart* has plainly been led into some Mistakes of this Nature, by not considering that the Society, in the Abstract of their Proceedings, do not always confine themselves to the very Expressions made Use of by the Missionaries in their Letters, but recite the Substance of them in a summary Way; and tho' they are well enough understood by such as are acquainted with the general History and Transactions of the Society, yet are liable to be misunderstood by those who are quite Strangers to their Proceedings, as Mr. *Hobart* appears to be. To convince the unprejudiced Reader, and even Mr. *Hobart* himself of this; I will put down the whole Paragraph of that Letter which has given him so much Offence, just as it was transmitted to the Society, viz. —“ With Regard to *Fairfield*, my People have been this Year employed in erecting a new Church, the old one being too small, and not worth enlarging on many Accounts; chiefly as to it's
“ Scituation,

“ Scituation, which is near a Mile from the Center of the Town, and
 “ therefore inconvenient to a great Part of the People.—The Charge of
 “ this Building will prove so heavy upon the People, that I hope the So-
 “ ciety will excuse them if their Contributions for the Support of their
 “ Missionary, during the Building, should be found less than might other-
 “ wise be expected. The Truth is, *they are an industrious and willing Peo-*
 “ *ple*, tho’ generally poor, and such as I think deserve the Society’s Com-
 “ passion.” From the above Paragraphs of my Letter, Mr. *Hobart* may
 see the Injury I have suffer’d by the Freedom he has us’d in picking up a
 few Phrases detach’d from their proper Connection, and giving them quite
 a different Sense and Turn from what they bore in their natural Scituation.
 And let him further consider, whether it will be a sufficient Excuse to al-
 ledge that he took them as they lie in the Society’s Abstracts, which were
 never intended for any other Purpose than to convey general Hints of the
 Conduct and Employment of their Missionaries to those who have some
 previous Knowledge of their Proceedings.

Another Thing which has the Misfortune to displease Mr. *Hobart* in the
 same Letter, is the Number of Communicants transmitted to the Society
 which he finds to be Eighty-two ; whereas he is well assured, that the Con-
 gregation did never statedly consist of that Number of adult Persons : And
 least the Reader should imagine (as the Truth is) that this Number was
 intended of the whole Mission ; he assures them it must be understood of
 the Parish of *Fairfield* only, since there is a particular Account, he says, gi-
 ven in the same Letter of *Norwalk*, distinct from the other. How much
 soever this Gentleman appears inclined to make Exceptions, yet I cannot
 help taking Notice, that he is often misled for want of a proper Understand-
 ing of the Facts he relates. In the present Case I will relieve him, by as-
 suring him, that the Number of Communicants there published, is to be
 understood of the whole Mission, and that the Society understood it so, tho’
 for want of a proper Acquaintance with their Transactions, he is not able to
 apprehend it. The Society always require an Account of each Parish
 which composes a Mission, but the Number of Communicants, Baptized,
 &c. which is required to be sent in a Paper by itself, comprehends the
 whole District. Accordingly Mr. *Hobart* will find, upon proper Examina-
 tion, that I never separate the Accounts ’till *Norwalk* had a Resident Mi-
 nister, which was first in the Year 1742 ; at which Time he may have the
 Satisfaction to observe, that tho’ so many Years after, the Number of
 Communicants at *Fairfield* was but Sixty-seven, but then at *Norwalk* they
 amounted to Sixty-five ; and even so late as the Year 1747, he may be
 comforted perhaps to know, that the Number of Communicants at *Fair-*
field was but Sixty-eight, tho’ he may be not a little displeased to hear
 that at *Norwalk* they amounted the same Year to One Hundred and Fifteen.

But I pass to another Exception which Mr. *Hobart* has made to the same Letter; for he appears to be displeased at almost every Thing in it: The Missionary says he, represents his Brother as *walking* over to *Norwalk* on Saturdays in the Afternoon, which is twelve Miles, to assist in the Duties of that Parish: And here he is pleased to be witty, by observing that the young Gentleman walked the twelve Miles upon a very good Horse; but the Wit of this Passage will quite vanish, when the Reader is told, that in the Missionary's Letter, the Expression is not *walking*, but travelling; tho' as I suppose by an Error in the printing or transcribing that Letter, it is published *walking*.

But he cannot quit the young Gentleman, nor his Vein of Pleasantry, till he has let us know, that in order to recommend him to the Society, he is represented as teaching a Number of poor Children for a small Consideration: The Exception to which is, that "the Children were no poorer, nor the Master worse paid than others." Had I here conceal'd from the Society, as he has been pleased to do from the World, the Salary which was paid the Master, he might possibly have had some Colour for representing me as intending to deceive them: But the Truth is, I made no other Comparisons between the Condition of these and that of other Children, than only by saying in general, that they were poor; nor was the Salary of the Master compared with that of others, but the Society were honestly told the Truth, that his Pay was equal to *Eight Pounds, Sterling, per Annum*. And where is the Design of deceiving the Society in all this? I wish Mr. *Hobart* had not much more truly deceived and imposed upon the World (tho' I hope not designedly) in the Representations he has been pleased to make of me. Could he seriously persuade himself that the Professors of the Church of *England* were weak enough to be prevailed upon by such Representations as these? On the contrary, he might reasonably imagine, that there was scarce a Man among them, but understood the Transactions between the Society and their Missionaries much better than himself. Nor should I have had any Occasion for explaining these Facts, but should with Meekness and Patience have submitted to this injurious Treatment, referring the Cause to him that judgeth righteously, but for the sake of those honest People of other Persuasions, who have less Knowledge, of these Affairs, and are therefore liable to entertain such mistaken Representations. Nor will I despair, if Mr. *Hobart* is a Man of that Seriousness he assumes, (since I have explained to him the Mistakes he has fallen into, and which have occasioned his representing me under a Character which my Soul abhors) but that he himself will yet do me the Justice to correct these Representations, after the Assistance I have given him to this Purpose.— Let me beseech him to consider how far in this Case, he has departed from the Rule he has laid down, p. 94. viz. "A Person ought to be very sure
" he

“ he is in the Right, and that he has sufficient Evidence to justify him before he brings so heinous and aggravated a Charge against any Man, not only because if his Evidence fails him, his own Character must greatly suffer, but chiefly because the divine Law forbids Defamation, or bearing false Witness against our Neighbour, and requires such a Reparation in Cases of this Nature as is not easily made.” That Mr. *Hobart* had not sufficient Ground or Evidence for the Charge he has bro’t against me, will be very plain, I presume to every unprejudiced Reader of what I have now written ; but that he has too easily been misled, by Misapprehensions of the Society’s annual Accounts, by too readily heark’ning to idle Reports, or groundless Resentments, by Errors of the Press, and the like : Circumstances which with an ordinary Degree of Caution, might have been guarded against : And surely where the good Name or Reputation of another was concerned, he ought not to have departed from the strictest Rules of Caution, but rather to have deny’d himself the Satisfaction of an Accuser, than to have laid himself, in any one Instance, under the Possibility of a Mistake : Humanity sufficiently recommends this Conduct, but Christianity insists upon it as an indispensable Obligation.

If Mr. *Hobart* shall think proper to favour me with any further Remarks, I think I have a Right to expect that they be made not under the Mask or Profession only, but with the Spirit of a Christian ; upon these Terms, if God spare me Life and Health, he may assure himself of proper Notice ; ’till when I take my Leave of him and of the Reader.

Boston, October 4.

1749.

H. Caner.



"He is in the right, and that he has sufficient Evidence to justify him be-
 fore he brings to bar, and aggravated a Charge against any Man, not
 only because it is Evidence that his own Character must greatly
 suffer, but chiefly because the divine Law forbids Detraction, or bearing
 false Witness against our Neighbour, and requires such a Reparation in
 Cases of this Nature as is not easily made." That Mr. Webster had not
 sufficient Ground or Evidence for the Charge he has put against me, will
 every plain Man be sensible to every unprejudiced Reader of what I have now
 written: but that he has too easily been misled by Misapprehensions of
 the Society's annual Accounts, by too readily leaning to false Reports,
 or groundless Statements, by Patrons of the Press, and the like: Circum-
 stances which with an ordinary Degree of Candour, might have been guard-
 ed against. And finally where the good Name or Reputation of another
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 Spirit of Protection only, but with the Spirit of a Christian; upon these
 Terms, if God spare me Life and Health, he may at the least of proper
 Notice: till when I take my Leave of him and of the Reader."

16 JUL 2

H. Carter.

